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"LIBERTY, HOLINESS, LOVE."

RUFUS A. JOHNSON, EDITOR. BOSTON, SATURDAY, JUNE 27, 1840. NO. 1030.---VOL. XIX.—NO. 26.

RELIGIOUS MISCELLANY.

AMERICAN TEMPERANCE UNION.

Speech of the Hon. Theodore Frelinghuysen,

Who offered the following resolution at the late Anniversary :—

Resolved, That our confidence is unimpaired in the leading measures which have been pursued for the promotion of temperance in our country, and we do urge upon all our friends an active, and untiring continuance of them; more especially would we impress upon all, the importance of a firm and consistent example of total abstinence from all intoxicating liquors.

You perceive, Mr President, said he, that this resolution regards temperance as a practical subject, and in that view, it is my purpose to consider it. I desire to plead the cause of temperance as a practical theme, that addresses itself to the heart, conscience, and intellect of every man, woman, and child—that is deep, pervading, and universal, in all its influences and interests. There has never been such a scourge permitted to visit our race, as that of intoxicating liquors. There has never been such an absurdity as that we should consent, as a Christian people, and that the whole civilized world should consent to bow their necks under this bloody Moloch—and that, after all the advantages with which a merciful Providence has favored us, still fathers hearts have bled, and mothers have wept over ruined children; this blood-stained monster has continued his ravages, unheeding alike the groans of his victims, the tears of the widow and the orphan, and the rebukes of the pulpit and the press. I said there was never a greater contradiction to human reason; but there is one greater—it is, that, after a kind Providence has opened a way of relief, by means of *total abstinence*, we should still have to strive and labor and debate the question, with the Christian world, whether that remedy shall be adopted. All the opposition that perverted intellect can raise up has assaulted us, and is still meeting us at every corner.

Sir, I said this was a practical subject. It appears to me that the measures which the American Temperance Union employ for the promotion of this cause, are such as commend themselves to reasonable and practical men; and this resolution urges their vigorous prosecution. And what is the character of these measures? They have been called *ultra* and what not. Some have said, 'Take care! you are going too fast.' Others have pointed to the example of our blessed Savior, and with impious perversion, endeavored to shield their wine drinking habits behind that. But what are our measures? Fourteen years ago, we thought if we could reach ardent spirits, we should cure the evil; and a pledge was adopted with that view. But experience taught us that it did not reach the disease. We enlarged the remedy. We did not at first make war against mere names. Whatever it was that corrupted the taste, poisoned the body, and ruined the soul, against that we made war. *Alcohol* was the evil, and wherever that was found, we applied the remedy. The objector comes, and claims that wine, beer, and cider, are not distilled spirits, and should therefore escape denunciation. We answer, whatever it is that produces intoxication, whether distilled or fermented, against that we raise the warning voice. And, there was no need even of the formal change of the pledge—there was vigor enough in the original pledge, if properly understood, to cover the whole of the ground. It was intoxication that filled up our grave-yards; and against this was the original pledge aimed. This it was that we sought to remedy; and whatever the liquor was called, if it induced this dreadful consequence, we stopped not to cavil about the name. We associated the thing with its consequences. But, we were assailed by the objector, 'Remember that our Savior converted water into wine.' Granted—we bow with reverence to the teachings of him who 'spake as never man spake. But, the Savior of the world, in no page of the gospel, has made it my duty to drink wine—no, not even the pure wine of Palestine, the very drink of his country, where no intoxicating drugs or filthy water have been added to it. No; wine-drinking, in all its purity, was not enjoined as a Christian duty. Yet, many are so under the influence of attachment to old forms, that they reason with us, and try to convince us that, when under other circumstances, in another age and country, we resolve, in the strength of his grace, to abstain from even things lawful, to accomplish a greater good,—they would convince us that we are disregarding the Savior's example. But let us try this question upon the authority of the Savior's example. Let us see whether or not that example requires us to drink wine. Look at the case of Timothy. He had considered the example of the blessed Savior; and yet what did he do? Why, Sir, so well persuaded was he of the danger of drinking wine, and so devoted to cold water, that he would not touch a drop of wine, except upon the authority of his spiritual father, Paul, even for medicine; and from the very cautious manner in which Paul recommends the medicinal use of wine, it is evident that he regarded it a dangerous privilege, which he was granting. He remembered the testimony of scripture, 'Wine is a mocker,' and the woes denounced by the inspired penman upon those who tarry long at their wine. In all fairness, I think, if any argument is to be drawn from the scriptures, it is in favor of practising total abstinence. Look at the Old Testament. The father of the Rechabites left his dying counsel to his posterity, never to touch wine. In after years, the Lord directed the prophet to try them; and pots of wine were set before them; but they would not drink. And did the Lord frown upon them? Did he say, 'Wine is one of the creatures of Providence, and therefore you ought to drink it?' No; he honored them, and gave them a place on the page of sacred history. In regard to the Old Testament, the spirit of it is on the side of total abstinence; and there can be no disagreement between the Old and the New; for they are from the same author.

But, Mr President, we should never have resorted to this argument, but to answer this objection. The case should be committed clear of these questions. There is a peculiarity in the nature of the vice itself which demands it. Of all the habits, this is the most insidious. It gives no warning of its enchantments. It speaks peace, promotes joy, and makes encroachments by little and little. The individual beholds visions of exalted joy, while he digs his own grave, and while the tempter whispers peace, he secretly and surely destroys all that is valuable in his character. He but professes to quench his thirst, yet only excites it. The more he seeks to gratify it, the louder is the call. It is one of those stimulating agents, which the body cannot endure without being brought into bondage. The man who takes his glass of wine to-day at a certain time, will require it in larger quantity to-morrow. More than sixty years ago, Dr Johnson was asked, 'Why don't you take wine?' He answered, 'For the most important of all reasons, I can't take a little.' This is the only place of safety. I put it to every man accustomed to use wine, if he is satisfied with the same quantity now, that he was a year ago. I remember one of the most efficient friends of temperance was led to stop drinking from reading three lines in a temperance publication, which declared that a man who was accustomed to drink filled his glass higher every morning. He said to me, 'I threw down the book and thought it extravagant, but that very day, at dinner, when I went to take my brandy and water, I found that I had actually doubled the quantity.' Talk about drinking temperately, you cannot. God never meant alcohol should be used temperately. I tremble at every temperate friend I have, whether he drinks wine or brandy.

But the moral influence of intoxicating liquors is still more dreadful. We can look at the staggering form of the drunkard—but O, the soul! that immortal principle which God has placed within us, created with ability to trace the long track of day, to roll among the planets and calculate their distances, to swell with gratitude the universal song of praise, degraded and brought down to the very dregs of pollution. That immortal life, all valuable as it is, this prostrates and destroys. Ten or fifteen years ago, when he commenced his career, if you had gone to him and said, 'Sir, you will be a drunkard,' like Hazael, he would have said with amazement, 'Am I a dog, that I should do this?' But now he will stagger along your streets without shame. Now and then, there may be a momentary reluctance as he passes along to the place of intoxication. He may look up and down the street, and may remember the home he has left desolate. He may almost give up the intoxicating cup, but ah! it is too late, his resolution is gone. He has nothing to fall back upon, and he rushes on, and drinks down [illegible] goblet, which he knows is hurrying him down to the grave.

Can we propose a simple remedy? Yes,—just leave off drinking. And ought not a redeemed world to bless God for this discovery? And ought we not, heart to heart and shoulder to shoulder, to press forward in the application of such a remedy?

One thought in the latter part of this resolution is worth its weight in gold.

EXAMPLE.

Let example plead for the sake of a bleeding world. One says, 'I am not responsible, I am temperate, I drink moderately—if others drink to excess, I am not responsible for their conduct.' That principle never had its origin in the word of God or in a generous bosom. There is not an individual who hears me, whose example is not going forth and influencing others for good or ill. When we meet in the judgment, one of the first matters that will come up there, will be the influence which our example has exerted upon others. And when the subject of wine comes up here, how will the precepts of the gospel lead me to dispose of it? If my example is in danger of leading others astray, I must abandon it; for 'it is good neither to eat flesh, nor *drink wine*, nor anything whereby thy brother stumbleth, or is offended, or is made weak.'

One word to the female portion of this audience. Let female influence be consecrated to this cause. Let it tell upon a world lying in sin, and bleeding at every pore. Let it be felt in the social circle—let fashion frown upon the use of all intoxicating drinks; and I will engage they will soon come into disuse.

THE THUNDER CLAP.

[By Rev. J. Kennedy.]

The reliance which the heart places in childhood upon a mother's love, can only be surpassed by that trust, which piety, in riper years, reposes upon its God. There is no apprehension that cannot be lulled in the refuge afforded by a mother's arms, nor is there any anguish that cannot be mitigated when the heart reposes upon her bosom.

This it is true, is a topic upon which much has been said, and that too by some of the most forcible and elegant writers; yet it is a subject in which no eulogy can transcend. Neither the poet nor pastor can give to their delineations the brilliancy of the diamond, so a mother's love and the consequent trust of her child, are among those strong features of nature which no panegyric can perfectly portray. It is in allusion to a mother's love that the Almighty commends to us a mindfulness of his own absolute affection. How deeply wretched, then must that child be who in an hour of suffering turns in vain to the refuge which nature ordinarily renders the stronger, because of the feebleness of the one who needs the succor.

These reflections were strongly forced upon my mind some time since, upon my being requested by an afflicted father, to accompany him to his dwelling, for the purpose of administering Christian baptism to his little son. When I entered the room, I found the mother weeping over the child, who appeared to be scarcely six years of age, though I ascertained that he was nearly nine. He had a full fair face and fine black eye. He was in every respect a beautiful boy. I soon perceived that his eyes were fixed, and he was entirely regardless of every thing around him, while death could not be distant. Never had I seen a child in suffering for whom I had so strong a sympathy. His mother informed me that he had been a very healthy and active child, until he was about five years of age, since which time, nearly four years, he had scarcely grown any, nor had he ever spoken. 'I have always,' continued the mother, 'from my earliest years, been filled with horror upon hearing thunder. Often have I gone through the house, in the greatest dismay, seeking to hide myself where I might not perceive the lightning, nor hear the thunder. I knew it was all foolishness in me, but I yielded to my fears. One afternoon, about four years ago, I was alone with my little boy, when a heavy storm arose, and I was affrighted at the sound of the thunder. Taking the child by the hand, I ran trembling and weeping from one corner of the room to another, until almost frantic, I sat down and pressed my child to my shuddering bosom. A dreadful clap of thunder pealed above us, and I gave a fearful shriek. I felt the convulsive pressure of his face to my bosom, and while the lightning was still gleaming through the room, I turned up his face.—His eyes were fixed, and from that day he has never spoken, while he has only lived to wander through our house a little maniac, nor has he ever known me since he was distracted by his mother's fear.' A few days after this recital, we laid the corpse in the grave to which he was the victim of a mother's terror.—*Pearl and Repository.*

SITTING AT THE WELL

'And Jesus being wearied with his journey sat thus on the well.'

How instinctively does the Christian cling to every trait of humanity recorded in the history of his divine Master. They create an identity of feeling that gives us boldness in our petitions, when, like him, we are suffering with the trials and temptations of earth.

The soothing billow sinking into silence;—life moving slowly through the torpid veins, and softening the rigid muscles of the departed one; the whitened leper dropping his scaly covering at the command of the great Physician, and the furious demoniac 'who wallowed foaming,' yielding himself again to the tender influence of humanity: these are the Christian's bulwarks, tell him that his salvation was wrought out by no less a hand than that of the Eternal One. But Jesus sleeping, Jesus wearied, Jesus in tears, these are the gentler forms in which he condescended to our infirmities, and here we recognize the 'High Priest, who can be touched with a feeling of our infirmities.' 'Being wearied with his journey he sat on the well.' Those toil-worn limbs trembled from pure fatigue; that sacred head was bowed in weariness, and that tongue, from which flowed those rills of comfort which now refresh our noon-day path, thirsted for the cooling waters of the well of Sychar.

But, fellow-traveller, wearied with thy journey, art thou not 'sitting by a well?' Hast thou not dipped thy vessel into some fountain by the way-side, or said to another, 'give me to drink?' In this desert world the gayest seek some sparkling fountain at which to satisfy the craving want which cries 'give, give!' the saddest, some lonely spring at which they may cool their burning eyelids.

And thou who drinkest of the shining waters of imagination; who losest the remembrance of the noon-day travel and the midnight darkness in the sparkling cup of fiction, drink deeply—dream on; but the graceful shadows must lose themselves in a dark reality!

And thou, who being wearied with thy journey hast chosen that fountain which has its source and dwelling place in the sympathies of the human bosom, and whose waters, like those of the wilderness, need but a branch from that tree 'whose leaves are for the healing of the nations' to make them sweet as 'the rivers that make glad the city of our God,' I, a lonely pilgrim, wonder not at thy choice, for thy shelter is verdant, and the cup inviting; and yet 'this golden chord *must* be loosed; the pitcher *must* be broken; the wheel *must* be broken at the cistern. The dust shall return to the earth as it was, but the spirit to God who gave it.'

But, lonely mourner, clad in thy weeds of sorrow, where art thou sitting? Victim of disappointed hopes, towards what fountain art thou bending thy footsteps? 'Hew not out for yourselves again those broken cisterns which can hold no water,' but with humble confidence approach that fountain 'opened in Israel,' and 'whosoever will, let him take of the waters of life freely!'

And thou, humble disciple, like thy Master wearied with thy journey, come with me and we will seat ourselves beside the living waters which well up from the depths of a Savior's love. The way is weary; the noon-day sun has beaten upon us; the cold dews of midnight have hung heavily upon our garments; but let us rest awhile by a well more refreshing than the waters of Sychar. And fear not that there will not be sufficient for thee and me, '*for the well is deep*,' deep as eternity! unlimited as infinity! New life will pour itself through our languid frames, and we will 'go from strength to strength, till unto the God of gods appeareth each of us in Zion.'

OBSCURE PASSAGES IN THE BIBLE.

A gentleman, who visits with great regularity the Philadelphia Penitentiary, the inmates of which his piety prompts him to instruct, had given a Bible to a convict, who would ask him, at each visit, with much shrewdness, some difficult question formed from passages of the sacred volume; each time declaring he would not go on, if this was not first explained to him. The gentleman was unable to persuade him that it would be best for him first to dwell upon those passages which he could easily understand, and which plainly applied to his situation. After many fruitless trials to induce the convict to this course, his friendly teacher said, 'What would you think of a very hungry man, who had not eaten a morsel of food for the last twenty-four hours, and was asked by a charitable man to come in and sit down at a richly covered table on which were large dishes of choice meat, and also covered ones, the contents of which the hungry man did not know. Instead of satisfying his exhausted body with the former, he raises one cover after another, and insists on finding out what these unknown dishes are composed of. In spite of all the advice of the charitable man to partake first of the more substantial dishes, he dwells with obstinate inquiry on nicer compounds, until overcome with exhaustion he drops down. What do you think of such a man?' 'He is a fool,' said the convict, 'and I will be one no longer. I understand you well.'—*Dr Leiber's Essay on Penal Law.*

From Mr Rantoul's Introductory Discourse, before the Institute of Instruction.

Our capitalists are very few in number; a few hundred in New England, and in the whole Union, they can scarcely be counted by thousands. Most of these are the children of poor parents, and many of them will be the parents of poor children. Half a century changes the names through almost the whole list; every year strikes off some and introduces others. Their aggregate wealth is, at the highest, but a small fraction of the wealth of the community. In a state of general ignorance, the holders of masses of capital have an influence, not only disproportioned to their numbers, but also far beyond the proportion of their wealth, by the control they possess over mercenary talent: but, in a state of general education, the amount of talent developed is far too great to be bought up by any class; a wholesome public opinion makes talent scorn to be mercenary, and its natural love of independence and consciousness of power, ally it rather with popular interests, where it is received with deference, than with aristocratic interests, which it is allowed to serve, as long as it will do task work for hateful wages. With free schools, and a free press, improved as both of them ought to be, and must be, if we duly prize our peculiar privileges, we need have no fear of the aristocratical tendencies of accumulated masses of capital.

There are two other interests, hardly known in other countries among those which influence the government, or which deserve to be regarded in legislation, but which popular institutions and universal education bring forward to their proper station; the interests of talent and skill, and of labor, or personal strength. The former of these has the largest share of the power of knowledge, and the latter of the power of wealth.

The interest of skill includes all who live by skilled labor, of the hands or of the head, mechanics, overseers of various business operations, [illegible] of public affairs, authors, editors, and all professions [illegible] is concerned that ingenuity and skill should be adequately rewarded, and well employed talent held in honor. For its numbers, its learning, its shrewdness, its activity, and its wealth, this class will make its influence more and more felt. It is more than any other the growing interest. The power augments every day.

The interest of labor, always deserving respect for its numbers, has been trodden under foot from generation to generation, for the want of knowledge to make itself respected. With the physical force in its own hands, it has obeyed the weak, and sacrificed itself to their profit and glory. With arms in its hands, and indomitable courage in its breast, it has fought the battles of the tyrants who were grinding it into the dust. The sons of toil have been marshalled in hostile ranks to butcher one another for the pleasure of their common enemies. With the sources of wealth in their hands, they have reserved poverty for their portion, and starved in the midst of the plenty they had created. The education of this class puts an end to these strange and unnatural phenomena. It enables the workingman to eat the fruit of his labor. It happily precludes also the hostility between labor and capital, by enabling the laborer to command a fair share of the product of his labor, and by preventing him from demanding more than his share, lest he should thereby drive capital and talent from the pursuit in which he is employed, and thereby terminate his employment.

The remaining class, consisting of paupers, idlers, and criminals, has little or no influence on government. It is fortunately a smaller class with us than in any other country, and from the general tendencies of the times, it seems likely to become still smaller.

It would not be a mere idle speculation to inquire into the proportionate importance, measured by a pecuniary standard, of these several interests. Let us take the State of Massachusetts for the subject of the inquiry, and in doing so, we make that selection which shows to most advantage the property classes; this State having, from its dense population, brought into cultivation more of its land, and gone more largely into mercantile and manufacturing pursuits, and the mechanic arts, than any other State, in proportion to its numbers.

If by wealth we understand the power of commanding articles of comfort and luxury, and the various accommodations which money will purchase, it is plain that for the purpose of our comparison, we must regard those as equally wealthy who possess an equal fund of this power; no matter whether they hold it in the shape of muscular strength, practical talent, productive acres, or hoarded gold.

In Massachusetts there are seven hundred and twenty thousand inhabitants, among whom are one hundred and eighty thousand able bodied men capable of earning by their labor, upon an average, three hundred dollars a year. This is not too high an estimate, when we throw into the account all the labor done by women and children, which we shall not reckon separately, and all that degree of skill involved in various kinds of labor, so that it cannot be distinguished, and where the labor, and not the skill, is what is principally paid for. Each pair of working arms, therefore, if we reckon but a hundred and eighty thousand pairs in the State, represents an active capital of five thousand dollars, and the productive fund of labor in the aggregate is equal to nine hundred millions of dollars. This class, therefore, holds in its possession more wealth than any other, and this is true not only in Massachusetts, but in every State in the Union.

The interest of skill is not so easily measured. We have, however, facts from which we may fairly infer, that though of much less magnitude than that of labor, it is very far beyond that of capital.

A return of the products of industry in Massachusetts, made last year to the Secretary of State, exhibited a total of more than eighty-two millions of dollars. It is true, that in this return, no allowance is made for the cost of the raw material of the manufactured articles; but neither did it include the products of agriculture generally, nor the earnings of commerce. Making the proper allowance for these particulars, it cannot be doubted that the value created by the productive industry of the State, in one year, exceeds one hundred millions of dollars. Of this sum, fifty-four millions are the wages of labor; about eighteen millions are the wages of capital; and there will remain therefore about twenty-eight millions to be the reward of talent, skill, and ingenuity. So that this is, if measured by a pecuniary standard, clearly the second great interest in the community.

Of the accumulated property in the State, amounting to three hundred millions, considerably more than half consists of real estate, a smaller proportion constitutes the wealth embarked in commercial and manufacturing pursuits, and the least share of all exists in the shape of moneyed capital. If this is the case in Massachusetts, richer in moneyed capital, in proportion to her numbers than any other State in the Union, it is still more so in every other State.

If these premises are correct, and they are as nearly so as they can at present be made, the productive fund which yields the annual income of Massachusetts may be thus estimated:

Labor worth,	900,000,000
Skill and talent worth,	466,666,666
Accumulated property worth,	300,000,000
Making in all,	$1,666,666,666

In what other country under heaven is industry and talent so rewarded? Assuredly, nowhere can they boast of such rewards as in New England; for these advantages are common, though in different degrees to all the New England States. And to what cause does New England owe this enviable superiority? The superiority of education, diffused by her common schools through her whole population, has enabled her to overcome the resistance of her inclement climate and her barren soil, and thus nobly to distance all her rivals in the career of improvement.

THE OLD OAK.

The old oak, that had flourished for two centuries, lay prostrated by the fury of the tempest. The next morning, Mr Thornton, who was not so much grieved at the loss of his favorite tree, as anxious to improve the occasion to impress a useful lesson on the minds of his children, took them by the hand and led them to the spot. There it lay, 'stretched out huge in length,' with its enormous roots upturned to the azure vault of heaven. The children's eyes were moistened with tears as they gazed upon it, for they remembered how many happy hours they had spent together under the shade of its broad branches, using its acorns for cups and saucers. At last, Charles spoke,—'Father, how could the wind be strong enough to blow down so large a tree?' This was the very question Mr Thornton had been expecting and waiting for. He replied, 'My son, the old oak was pulled down by its leaves.' 'Pulled down by its leaves,' the children all at once exclaimed; 'how could these little leaves pull down a huge tree?' 'The wind,' continued Mr Thornton, 'pressed upon the leaves, the leaves clung to the branches by their stems, and so they pulled it to the ground.' William ran to the tree, and plucking off a handful of leaves, cried, 'See, how easy it is to pull off these leaves! Why did not the leaves blow away, instead of pulling down the tree?' The father replied, 'If it had been a handful of leaves, they would have been blown away before the oak would have bent. It was not a single handful of leaves, nor a hundred handfuls, but tens of thousands that accomplished the work. You will notice, William, that, when the wind blew, the leaves *all pulled together, and all pulled the same way*, and so they pulled down the tree.

'Now, my dear children, listen to me. We may all of us, men and women, old and young, be compared to leaves. When we act alone, we cannot accomplish much, and when we all pull together, and all pull the same way, we can accomplish any thing that we undertake. There is the sin of intemperance,—an old tree, with stout trunk and deep roots, that has been growing in our nation almost as long as this oak. One man cannot pull it down, nor ten, nor a hundred: but let all determine that they will neither drink any thing that intoxicates themselves, nor encourage others to drink,—let all pull together, and all pull the same way, and the tree will fall. Then there is the sin of Sabbath breaking. Let each individual, old and young, keep the Lord's day holy, and be found punctually in his place in the house of God, and the sin of Sabbath breaking will be pulled down, and so it is in the case of every other sin. Let all pull together, and all pull the same way, and it will fall. Think not, my children, that it is of little consequence to others whether you are temperate or intemperate; whether you reverence the Sabbath, or profane its holy hours by idleness and vain amusements; whether you are dutiful to your parents, or stubborn and rebellious. God expects each of us, whether old or young, to do his share in pulling down the kingdom of the devil. This kingdom is not to be levelled by the labor of ten, or a hundred, or a thousand Christians; but by the labor of millions, all pulling together, and all pulling the same way.—*Ohio Observer.*

[From Beard's Lectures on Owenism.]

THE CORRUPTIONS OF CHRISTIANITY.

[Continued.]

First, Judaism. I do not deny that it had good qualities—qualities which made it useful in the peculiar state of society in which it first appeared. None but those who are ignorant of the great lessons of history, will maintain that in any case, and certainly not in the case of the Jewish polity, civil or religious institutions can subsist for centuries, without having the power of conducing to human happiness. If it is true that there is no social polity perfect, it is not less so that there is none exclusively vicious. Let the good then of Judaism be allowed;—but I hold that it was providentially superseded; that when it had effected its purposes, Jesus Christ was sent into the world to plant in its stead a better and an everlasting system of religion. If so, there must have been qualities in Judaism which unfitted it for continuing to carry on the education of the human race. What were they? Judaism was a system of religious favoritism and jealousy, supported by pains and penalties. But here, in order not to be misunderstood, I must remark that I speak not so much of the Judaism of the law and the prophets, as of actual life. I do not seek to know what it might have been, nor what its eminent men would have made it, but in an attempt to estimate its influence in corrupting Christianity, I take Judaism as I find it in the days of our Lord. I say, then, that though it acknowledged Jehovah as the Creator of the universe, it regarded and worshipped him mainly as the national God of the Jews, jealous of all homage not paid under a certain form, and pledged to the furtherance and the eventual supremacy of the Judaical institutions. The Jewish nation, therefore, considered itself the peculiar people of God. All the rest of mankind were out of the pale of the divine favor, and objects of contempt and scorn to the special favorites of heaven. Jewish ascendancy, in fact, was the idea which the nation most fondly cherished, and which it was their first aim to promote. Having arrogated to themselves the exclusive possession of the divine favor, they naturally proceeded to set the divine power in array for the furtherance of their fond notions, and in open hostility to the whole Heathen world. An inveterate bigotry was the necessary consequence. A system of the narrowest exclusiveness prevailed, together with a ceaseless longing and perpetual striving after universal empire. And as the mind of the rest of the world naturally proved refractory to these proud demands, and as the Jew believed himself alone in possession of the true faith, and as he held that his was a divine right to dominion over others, so he contracted a disposition not merely to proselyte, but to persecute. This leaven of unrighteousness manifested itself in the presence of Jesus himself, and though calmly but firmly rebuked, yet knowing not what spirit it was of, it passed, in the breast of converts from Judaism, into the bosom of the Christian Church; and ere many ages had elapsed, associating itself with the lower but most powerful passions of the human breast, at a time when the primitive and natural efficacy of the religion of Christ began to decline, it burst forth at first in a mitigated, but afterwards in a terrific form, and presented the unseemly and revolting sight of the disciples of the Prince of Peace engaged in inflicting injuries one on the other, and striving to advance a religion of self-denial and universal love, by compulsion, imprisonment, and death. This is the corruption which, of all others, has most retarded the progress of the religion of Jesus. It has checked not merely its outward triumphs, but undermined and not seldom destroyed its real influence within the Church itself. So foreign is it to the spirit of true and primitive Christianity, that wherever it has come it has blighted or withered its fruits. And from the unhappy period when Orthodoxy and Arianism first drew the sword on each other, to the moral atrocities which Protestant ascendancy has committed in Ireland, this leaven of Judaical jealousy has harrassed the Church, counteracted the spirit of Christ, and furnished Unbelief at once with its best apology, and its most effective weapons of offence.

But Judaism was also a system of pains and penalties. Fear was its master passion. Together with exalted notions of Deity, it ascribed to Him some of the lowest human passions. He was therefore represented as offended with his erring subjects, so that his wrath could not be appeased without suitable compensation. Hence arose a complicated ritual of atonements, whose design was to satisfy his anger, and render him propitious. Without shedding of blood there was, therefore, with the Jews no remission of sins. I am not unaware that similar ideas of the necessity and of the value of atoning sacrifices have prevailed among all ignorant and uncultivated tribes; and when one calls to mind that even among the classical nations, human blood was demanded as a needful expiation to the gods, one is justified in asserting that, severe as it was, the ritual of the Jews rather mitigated than aggravated this awful mistake. But as the influence of Judaism on the religion of Christ was more immediate and direct, I am disposed to think that this leaven of unrighteousness also passed from the Judaical institutions into the Church of Christ. Even the language of the New Testament itself wears a sacrificial hue; though I by no means think that the proper idea of an atonement is sanctioned by the Christian Scriptures. As, however, the writers of these books were of Jewish extraction, and had been nursed and reared in the use of sacrificial terms, they could do no other than convey to the world a system of mercy and love, in phraseology which, more or less, wears the dress of a system of wrath and compensation. Subsequent ages have not distinguished the truth from the accidental investments in which, in some cases, it appears,—not separated 'the letter which killeth, from the

spirit which giveth life;' and in consequence, the religion of Christ has had to labor under the corruptions which a belief in expiations has engendered.

Kindred with this source of evil was that principle of revenge and reprisals, which demanded, in cases of injury and offence, 'an eye for an eye, and a tooth for a tooth.' Had the Jews indeed been equal to their institutions, this inhuman practice, a practice derived from the influence of a semi-barbarous age, would have been discountenanced and abated. But the authority of Christ himself shows us that it was in active operation in his day. Indeed his own death is, to no small extent, attributable to its prevalence. And though against no one of the powers of evil did he more firmly set his face, protesting against it both in express terms and by the first principles of his religion; yet being congenial with the lower passions of humanity, it gained a footing in his Church, arrayed itself in the form of an angel of light, converted the crosier into a sword, spoke from the pulpit, arrayed Christians one against another, and when it had created strife and confusion within the Church, went forth to the condemnation of the world, and sometimes to actual slaughter.

Out of these combined influences sprang the system of favoritism and exclusion which, though essentially Anti-Christ, assumed to itself the designation of Orthodoxy. Hence the apocryphal, not to say fabulous notions which, concreted into a system by the influence of the clergy and the powers of the state, appear before the world as the only true saving faith. From first to last it is a system essentially Jewish, and as such essentially one of retributory pains and penalties. For the offence of one man—the great progenitor of the race, the Deity, in anger, condemns all to everlasting torture. The sin of the father is imputed to his innumerable progeny. An expiation is offered. Wrath is appeased. Man is rescued. But though the offence of one abounded to all, the merit of another in effect reaches only to a few. What began in injustice, terminates in cruelty, and the fate of untold myriads is everlasting woe. The imputation of that merit, in each case, depends on the reception of a particular creed; and therefore, inasmuch as it is better for man to suffer temporal death than eternal ruin, those who had the guardianship of this sole means of salvation, were not only warranted, but required, if there were need, to kill the body in order to save the soul. Persecution is not only the natural, but the necessary offspring of a system of partial salvation; and it is only so far as those who hold any form of belief to be the passport to the divine favor, prove unfaithful to the very essence of their doctrine, that they can become truly charitable and philanthropic, and thus enter into the spirit of the Master whose name they bear. Meanwhile, this unholy and inhumane influence, however clothed with a fair exterior, is still actively and powerfully at work in the outward Church of Christ, setting father against mother, and brothers against sisters, making a man's worst enemies those of his own house; fostering spiritual pride; requiring the prostration of the human intellect; preaching passive obedience and non-resistance; building up priestcraft and superstition on the basis of fear; and bowing many a gentle heart beneath an intolerable burden, or converting the religionist into the maniac. And though I am not the person to look with unconcern on the progress of infidelity, yet if its mission is, like that of the tempest in the natural world, to purify and refreshen the moral atmosphere around us, I must say we shall have no reason to regret, should it be employed by a wise Providence to unbind these heavy burdens, to strike off these rankling fetters of the spirit, and set the captive free.

The corruptions which Judaism engendered are mostly of a moral nature; those which came from Heathenism are rather intellectual, and I must add, on that account, less injurious. This resulted in part from the fact, that while it was the practice and prevalent tone of Judaism which corrupted Christianity, on the part of Paganism the defilement came from a speculative philosophy, and a mythological creed. Compared with the intense moral feeling of the Jew, the Pagan religion was little more than an intellectual form. When, however, this influence of the head came to be united to the moral influence which Judaism imparted, it greatly increased the tendency to corruption; for by the appearance of wisdom which it wore under the name of philosophy, it supplied that in which the Judaical element was deficient, threw the shield of reason around the false shapes of feeling, and in this guise won the understanding by its adulations, and captivated the heart by its perverted sensibilities.

(*To be Continued.*)

For the Register and Observer.

PHILADELPHIA SUNDAY SCHOOL.

Mr Editor;—Some of your readers have a strong desire to obtain and peruse religious intelligence concerning our own and other denominations both at home and abroad. They believe it is both stimulating and improving to know how others are engaged in promoting objects in which they have a common sympathy and interest. To such it may be gratifying to peruse the following extract of a letter from one of our christian friends in Philadelphia, containing an account of an interesting excursion on the part of the Sunday School connected with the Rev. Mr Furness' Society in that City.

Philadelphia, June 16th, 1840.

'My dear Sir,— * * * * * I will endeavor to give you a hasty sketch and very brief account of our Sunday School excursion, feeling that you would be interested in it. It took place on Wednesday last, and the weather was delightful. We assembled at the church in the morning, and proceeded together to Broad Street, and were soon seated in the Cars. Mr Furness and several of the parents of the children accompanied us. We reached the ground selected, after a very pleasant ride, about 10 o'clock—where we assembled in the woods, 'in a temple not made with hands,' and sung hymns, after which Mr F. led in prayer. The children then dispersed, and amused themselves till 1 o'clock, when a general assembling took place to partake of a repast from a rustic table which had been prepared for the occasion. After which the children again dispersed till 4 o'clock, when a further accession was made to our number of 30 to 50 persons, members of the congregation, parents and friends of the children. A general gathering was then made on the side of the hill, and the exercises were commenced by singing a hymn, succeeded by an Address from Mr Furness, the Pastor of the society, and another hymn sung. An invitation having then been given to any person present who felt disposed, to address the children, Mr Vaughan, a very aged, and white headed man, (81 or 85 years of age,) made a short and very acceptable address. Mr Furness then followed in prayer, another hymn was sung, which concluded the exercises. After partaking of some refreshments, preparations were made at 6 o'clock for returning home. A ring was formed and hands joined, and the hymn 'From all that dwell below the skies,' was sung to Old Hundred,—shaking hands and "good bye" concluded the services; we repaired to the cars, and reached home without any accidents occuring to mar the pleasures of the day. One of the little girls about four years of age on reaching home, exclaimed, "Mother I have had a nice pleasant time, seeing so many things my Heavenly Father has made.' I hope that the goodness of Him who has made so many beautiful and sublime objects, and given us the power to enjoy them, may be felt and improved by all.'

For the Register and Observer.

DABNEY'S ANNOTATIONS.

Mr Editor,—By persons inclined to examine the views of Unitarians, inquiries are frequently made, whether we have any commentaries on the Bible exhibiting our modes of scriptural interpretation. I am happy to say, after many years experience, that the volume of Mr Dabney's Annotations on the New Testament is the most satisfactory and popular, both for form and substance, of any that I know. Free from all extravagance, neat and terse in its explanations, and copious in its extracts from various commentators, it seems to combine everything that can be desired in such a work. May I be permitted to recommend to that gentleman the immediate commencement of a similar work on the *Old Testament?* Let it be about the same size with the Annotations on the New. Should such a project be entertained either by himself or any other respectable commentator, the writer of this notice, on being informed of it, would take measures, which he thinks would be successful, to procure a patronage, for at least one hundred copies in his own immediate vicinity.

A LOVER OF THE TRUTH.

For the Register and Observer.

AMERICAN COLONIZATION SOCIETY.

The undersigned beg leave respectfully to suggest to the clergymen and religious societies throughout New England, the expediency of taking up a contribution on Sabbath, the fifth day of July next, in aid of the funds of the American Colonization Society.

The condition and prospects of the Society, present strong claims upon the beneficence of the Christian public. The recent return of the Saluda, the ship which plies regularly between this country and the colonies, brings intelligence that the war with the native chiefs is terminated, and that several scribes have placed themselves under the protection of the Colonial Government, and ceded valuable tracts of land to the colony. But it is highly desirable to extend still further the Territory, and by all possible means increase the facilities for the education and moral improvement of the colonists, and generally, to strengthen the settlements.

In order to accomplish these objects, the Society is in urgent need of from *fifteen to twenty thousand dollars*. They wish soon to send back the Saluda, with another company of emigrants, and with full supplies for the necessities of the Colony.

The present seems to be a peculiarly auspicious time, to act in behalf of Africa. The important movements in England for the overthrow of the Slave-trade, and the elevation of the character of the native Africans, must animate the hearts of all Christians, and philanthropists, as they seem to open wide the prospects of freedom, civilization and Christianity in that deeply injured and unhappy part of the world.

The plan upon which the British ministry propose to proceed, in accordance with the suggestions of Mr Buxton, appear to be, in many respects, the carrying out of the views and principles of the founders and friends of the American Colonization Society. A contribution in behalf of this object is specially appropriate on the return of the anniversary of our civil freedom. One or two public meetings in New York, have recommended a general union of the churches and congregations of every name for this purpose. The Methodist General Conference at their recent meeting in Baltimore, have also recommended it to all churches under their care.

LEONARD WOODS,
S. H. TAYLOR,
S. C. JACKSON,
HENRY EDWARDS,
MARK NEWMAN,
B. B. EDWARDS,
DANIEL NOYES,
ELIPHALET KIMBALL,
BENJAMIN PERKINS,
EZRA S. GANNETT.

CHRISTIAN REGISTER.

BOSTON, JUNE 27, 1840.

The Sixth Annual Report of the Worcester Sunday School Society.

We learn with pleasure that the schools belonging to the Association are in a fine and flourishing condition. It is however no more than we expected when we opened the report. There is so much zeal, talent and intelligence enlisted there in the work that it must needs flourish. If we are not much mistaken, a generation is growing up there, under the devoted care and culture of their pastors and teachers, whose worth, mental and moral accomplishments, will confer honor and blessings on the country. The county has ever been distinguished for its able and faithful ministers. And if any need evidence of the value of such a ministry let them visit those villages, and if the refinement, the intelligence and elevated character they will constantly meet, do not satisfy them, they are given over to blindness of mind. The county has contributed to every walk of life a large amount of cautious enterprise, distinguished ability, invincible moral force and stainless integrity. And these individuals have gone forth from the nurturing influences of the sanctuary and the ministry. They grew and flourished fast by the oracles of God. They were early taught to reverence his word and attend his worship. They belonged to pious families, and their souls were early brought into contact with the powers of the world to come, and touched with a quickening and exalting sense of things divine, infinite and eternal. By these means the highest energies and attributes of their nature were developed, and they were fitted for careers of usefulness and honor. We doubt if there can be found a single exception. We doubt if a single instance can be pointed out of a person who has become, in any way eminent, that has gone from an irreligious family—in which the Bible was neglected, the Sabbath profaned and the ministry contemned. Those few villages where an enlightened ministry has not been supported, present a contrast striking and impressive. It is like passing from the precincts of the cheerful and beautiful day, into the shadowy regions of death. The same kind of remarks apply to all New England. Her intellectual and moral glory, she owes to her religious institutions and influences. It can be traced directly to the sanctuary, the Sabbath and the ministry. *Hence* issue those living waters, that baptize the spirits of her children into that exhaustless energy, that hopeth, endureth, accomplisheth all things. Her respected sons are scattered over the whole country. They crowd every department of life and labor. And in nearly every case in which they become eminently useful and successful, and gain a pure and extensive influence, they have gone forth from religious families and influences. The kingdom of God has promise not only of the world to come, but also of that which now is. Man's true good proceeds from the same sources, whether he be on earth or in the heavens.

The question whether doctrines should be taught to the children in our Sunday schools, it seems, is attracting the attention of those most interested in them. We should suppose that the question thus stated could receive but one answer. Certainly doctrines must be taught—that is the truth as it is in Jesus. This is the great aim and purpose of the institution, to build up the souls of the young in the simplicity, beauty, and power of the truth, and to arm them for the trials and conflicts of life. Any teaching that failed to do this, we should deem of little worth. Instruction that is occupied chiefly with the scenery and geography of Judea, the incidents in the life of Jesus, the customs of the Jews, the dimensions of the ark, and the age of the patriarchs, deserves little respect. The truth alone, and not beggarly details and barren facts, can sanctify and save the young, and truth alone is of any great and lasting value. The mighty doctrines of immortality, accountability, providence, the divine presence, the authority of Jesus, holy influences, the everlasting felicity and glory of virtue, the mercy, justice and love of God, must be established, alive and active, in the minds of the young. If this is not done, nothing is done of any importance. But it is asked should these doctrines be taught *systematically?* We should say, teach them as they are found taught in the New Testament. Jesus is the great teacher—why not follow his example, adopt his method? He seized upon opportunities, appropriate circumstances and impressive incidents to inculcate them. We cannot discover that he had any *system*—except that natural to a pure and exalted mind, alive with the truth, in harmony with the laws and ministrations of God, and that looked upon the seen as emblems and expressions of things unseen, spiritual, eternal. These systems made by hands are poor things. A teacher fit for the work will feel no need of them, but fettered and enfeebled by their frigid formalities.

It is again asked, should the Unitarian doctrines be taught as in contrast and conflict with those of other denominations. But have we any doctrines, *peculiarly* our own? We are not aware that this is the case—if we have any such, we are confident they are of little value and deserve little attention. The important is common. We insist that the truths which are embraced by all pure and honest minds, are alone essential. We labor not to spread any peculiar or new truths, but to destroy old error, to diffuse charity, to liberalize religious ideas and sentiments, to establish the right and inculcate the duty of private judgment. It may then be asked should any pains be taken to guard the children against the infection and assaults of these old errors? We think some should, at least the texts, relied upon to support them, should be rightly explained. When they go forth into the world, they will meet these texts on every side, clothed in an unintelligible authority and grandeur. They ought to be able to appreciate their worth and force. Teachers owe it to their pupils to give them the ability to meet and foil attacks of error thus shielded by an assumption of divine authority. Generally however clear and vivid conceptions of truth are a sufficient guard against error.

We give a passage from the report relating to this subject.

It appears evident to us that young pupils should not be taught a 'system of doctrine,' though we think they may be taught almost all the doctrines of the religion of Jesus out of system, as they arise in the lessons. The reasons are obvious. Children do not think systematically upon any subject. How, then, are we to expect them to understand doctrinal subjects systematically? Their knowledge is all in fragments—it is disconnected and unformed. We must teach them doctrines, therefore, as we teach them other things, one at a time, and separate. The study of a system of doctrine would be premature to a young mind. The heart needs culture; the principles upon which the sacred writings are to be interpreted must be understood. Such preparation is needed for such a course of instruction, and it should not be given till that preparation is made. And when made, whether sooner or later, such instruction may be given. We say may be given, because it is still an open question whether it is worth while to attempt to give it at all, whether we had not better spend our strength in the communication of religious principles, and in endeavors to excite the religious powers of the soul.

Take it for granted, then, that a 'system of doctrine' should not be taught till the mind is matured, the heart is quickened, and the principles of scriptural interpretation understood, we proceed to consider whether even then it is expedient to undertake such instruction; to devote one season to the consideration of doctrinal subjects.

In order to understand more fully the propriety or impropriety of doing this, it will be worth while for us to understand precisely what teaching a system of doctrine under such circumstances would be. And clearly, it would be little else than collecting into order and system what had been taught and learned before. The fragments of doctrinal knowledge which had been imparted and received before would be united into one whole so that the symmetery and beauty of the Christian system would be seen at a glance, and be felt to be divine. It would be gathering the parcels of knowledge which had been obtained from time to time, into their respective places. The principles of interpretation which had been before taught would be collected together into a body, and the passages to which they had been applied would also be thus united. In this view, teaching a 'system of doctrine' would be rather arranging in order what had been before taught, than communicating any thing that was new. The order would be new, the symmetry of the whole would be new, and the value of the particulars would be thus better understood. As the portions of the edifice while they lie scattered upon the ground give but little idea of the beauty and dimensions of the structure they may rear, so the fragmentary knowledge derived from the previous instruction in the school gives the pupil but little conception of the grandeur and beauty of the christian system. And as in the former case, it is only necessary to arrange what has been before prepared, in order to rear a temple which shall awe by its magnitude, and please by its symmetry, so in the latter it is only necessary to dispose in order, and arrange in form, the materials of christian doctrine whose dome is heaven, whose foundation stone is beneath the sea.

The process, then, after all the proper arrangement and preparation has been made, is a simple one. Is its value worth the trouble of performing it? This appears to be the only question that remains. Is a clear connected view of christian truth worthy of attainment? It appears to us that it is. It appears to us that it is well worthy of the time and attention of our day to have a clear and connected view of christian truth, so that we shall understand the relation which one part of the system bears to the other; and thus be able to give a reason for the faith which is in us. If knowledge is worth having at all, it is worth having in such order that it may be referred to and used. So many errors are scattered abroad in the community, so much of false doctrine is assiduously propagated, that those who are not rooted and grounded in the faith will be carried about by every wind of doctrine. Having spent many years in interpreting separate passages, it is pleasant to unite them together, and thus view, at a glance, the whole ground we have gone over—to gather the scattered rays of truth which fall dispersed upon the soul, and consequently powerless, in a great measure, into one brilliant, vivifying focus.

There are also some difficult portions of Scripture which errorists generally seize upon as their strong-hold, which it is well to explain to the advanced student of the Scriptures, and whose explanation will be interesting to him. Thus what appeared to oppose the general teaching of the New Testament will be explained, and the obscure made plain, the ambiguous, explicit. Such we conceive to be the nature of a 'system of doctrine' which should be taught in our Sunday Schools, if taught at all—such the attainments of the pupil who should be taught—and such a hint at its value.

But have we teachers competent and willing to undertake such a labor? This is an important question, and is made one of the most important, and cogent objections to attempting to teach such a system. We are of the opinion that this should be the pastor's peculiar work. He has given, probably, more of his time to a systematic study of the scriptures, than any one else, and can therefore instruct in this manner more readily and correctly than another. We do not think that teachers should usually undertake it. Let all those who are sufficiently advanced to engage in this study, meet the pastor, and from his lips be aided in the systematic arrangement of that knowledge which they have derived by the aid of others. He will thus become acquainted with the older members of the school, and be able to pursue doctrinal truth in a more familiar way, and more easily to be comprehended than he could do from the pulpit. We should give it as our opinion, therefore, that this labor should be the pastor's. It should be his peculiar work.

Another objection which has been made to doctrinal teaching is, that it will embitter the minds of the pupils against others who think differently from ourselves. To this we would reply, that it should be, and would be one of the primal doctrines taught, to think no evil, to value charity above faith. Besides: doctrine should be taught positively, not negatively; not denying what others think, but by illustrating and explaining what we think the Bible teaches. We are disposed to think that such a course would make the heart more charitable instead of more exclusive. Would the effect of teaching 'a system of doctrine' in this manner, at this age, by the person whom we have named be an evil? Would it not be a good, a great and durable good? Would it not soften the asperities of religious controversy, for those usually shoot poisoned arrows who are most barbarous. The most enlightened mind on doctrinal subjects, is most generous, and most charitable. While therefore we should entirely object to the teaching of a 'system of doctrine' to the young members of our schools, and while we think it would not be expedient for the teachers to undertake to do it; we do think that it would be highly beneficial to the cause of popular biblical knowledge, and the promotion of truth, for those pupils who are sufficiently advanced, to receive from their pastor a course of doctrinal instruction. We are not insensible that it would impose a heavy burden upon pastors. But when they see themselves surrounded with such a devoted band of teachers, preparing the work for their hands, their heart is excited to any work, their hands strengthened to any labor.

Lectures on Moral Philosophy. By George Combe, Boston: Marsh, Capen, Lyon, and Webb, 1840. 464 pp. 12mo.

This valuable work is by the same gentleman who wrote 'On the Constitution of Man' and bears his peculiar stamp and style. It consists of twenty lectures, delivered on twenty successive Monday evenings before an Association of the industrious classes of Edinburgh, in the winter of 1835–6. The writer has avoided as much as possible abstract and speculative questions and dwelt chiefly on topics simple, interesting, and practically useful. The Lectures were reported in an Edinburgh newspaper and a file of the paper containing the Reports was forwarded to Boston. They were reprinted here, and the entire edition disposed of. When Mr Combe was in this country, he ascertained the success of the edition and was encouraged to send to Edinburgh for the original manuscript, which is now printed entire and under his personal supervision, in the work before us.

In speaking of the foundation of Moral Philosophy, the author says 'The mental organs and faculties being the gift of God, each must have a legitimate use and sphere of activity, though doubtless liable to be abused; and the rule for discriminating between uses and abuses is, that every act is morally *right* which is approved of by enlightened intellect, operating along with the moral sentiments of Benevolence, Conscientiousness and Veneration; while all actions disapproved of by these faculties are *wrong*. Such is the *internal* guide to morality with which man has been furnished.' Having examined this position he proceeds to consider whether the judgments of our moral and intellectual faculties are supported by any *external* authority in nature. And then he treats of man first as an individual, secondly, as a domestic being, thirdly, as a social being, and fourthly, as a religious being, and under each of these general heads discusses the duties in detail which grow out of them, using illustrations and modes of reasoning very similar to what are contained in his admirable work 'On the Constitution of Man.'

While we dissent from some of the principles he lays down, we are bold to say that every position he assumes is sustained with so much power and interest as to demand the studious attention of every individual, clergyman or layman, who is engaged in the great theory of moral philosophy, or who wishes to promote his intellectual, moral and physical well-being.—*Communicated.*

ORDINATION AT CALAIS, MAINE.

On Wednesday, the 10th of June, in the Unitarian meeting-house at Calais, Mr William Cushing, recently from the Theological School at Cambridge, was ordained as an Evangelist. Owing to the distance and other causes, but three of the invited churches were able to be present, viz., that attached to the Society to which the candidate was ministering, the 'First Christian Church' of Eastport, and that of the First Congregational Society, of the same place. Owing also to the same causes, but two only of the invited ministers could take part in the services of the occasion, which were as follows: Selections from Scripture, Introductory, and Ordaining Prayers, by Rev. Mr Kilton, of Eastport; Charge, Right Hand of Fellowship, and Concluding Prayer, by Rev. R. S. Edes, also of Eastport; and Sermon—in accordance with ancient Congregational usage—by the candidate. The choir of the Society performed several pieces of appropriate music, in a manner which added much to the interest of the services. Mr Cushing's text was from Luke xxiv. 25. 'O slow of heart to believe.' The object of the discourse was, while the sentiments of liberal Christians were defined and enforced, to show, that 'slowness,' rather than readiness, of 'belief' is indicated by rejecting them, and still retaining the views which now more generally prevail in the religious world; which object appeared to the writer of this notice to be accomplished in a neat, satisfactory, and, at the same time, charitable manner.

Mr Cushing's field of labor is to be, for the present, at Calais. He was ordained as an Evangelist, because, although the situation of the Unitarian Society in that place did not appear to justify the permanent settlement of a minister, it was nevertheless deemed advisable to have one qualified to perform all the duties which devolve upon an ordained clergyman. May the encouraging prospect which now opens upon him, though he has to struggle with many difficulties and obstacles, be abundantly fulfilled and blessed.—*Communicated.*

MR BURNAP'S LECTURES TO YOUNG MEN.

We were informed that these lectures were heard with much satisfaction, and excited a deep interest in the young men of Baltimore, at whose request they are published. The satisfaction and interest were the legitimate fruits of able efforts and real merits, and will be shared by all who read them. They are written in a clear and vigorous style, and abound in strong thought, stirring appeals, manly and elevated sentiments. They speak directly to the higher feelings and aspirations of the young, arouse them to a consciousness of their true dignity and high calling, and impart a portion of that moral and intellectual activity, energy and cultivation they so well recommend. We wish the importance of religion had been more prominently and urgently impressed. Prudent maxims, regulated habits, moral principles and disciplined intellect are not enough for young men. If they know no other resources they are ever in danger, are on the sand, and when the winds and storms of passion and temptation, descend and beat upon them, they will fall and be swept away. Their glowing hearts must be sanctified by *divine* truth and influences, must be taught to look to Jesus, to God, and the everlasting crown. Nothing but Godliness and the powers of the world to come, the worship of infinite excellence and the awe of infinite holiness, can chasten their affections, temper their passions, calm and restrain the vehement impulses to which they are so liable, and enable them in every conflict, to come off conquerors. With the exception of this deficiency we heartily commend these Lectures, in the confidence, that when read as they deserve to be, they cannot fail of helping young men to prepare for the duties and trials that are before them.

We give an extract from the first Lecture.

The last motive to which I shall appeal in urging you to intellectual cultivation is the fact, that it is the means of immediate and inexhaustible enjoyment. The pleasures of the senses are generally coarse, transitory, and degrading. The pleasures of a cultivated mind are tranquil, pure, enduring and satisfactory. The extension of knowledge adds a conscious dignity to the soul, more sustaining than great possessions, or outward success. The cultivated and the uncultivated mind, although each day lighted by the same sun and beholding the same objects, live in two different worlds. To the one, the world presents an uninteresting group of unconnected objects, of insulated facts and unintelligible events. To the other, it is one grand system, connected by the simplest yet most stupendous laws, bearing the impress of design and wisdom in its minutest and its grandest arrangements. Where the unthinking see only the present, the thinking, behold the fruits of the past and the germs of the future. Where the uneducated mind has for ages seen nothing but stones and rubbish, the intellect which has been sharpened by scientific research, has learned to read with wonder and rapture, the history of our globe. The storms which merely vex the ignorant by restraining them from their business or their pleasures, are the occasion to the mind that is even slightly tinctured with scientific knowledge, of high excitement, and delightful investigation. Thus the world may be transformed from a dreary workshop into a splendid apartment of philosophical experiment, and life redeemed from stupid slavery into an intellectual and moral existence. To the cultivated mind a new world is opened in books, in the discoveries of science, in the creations of genius, built out, if I may use the expression, into infinite space, and won from the regions of nonentity, but untrod by the footsteps of the ignorant as the walks of Paradise. To that brighter world, when stunned with the din and vexed with the strifes of business we may at at any moment retire, and bathe our weary souls in the very dews of heaven. We look forward too to the period of advanced years, when having served out the term of active life, we hope to receive an honorable discharge. Then, our labors all done, our enterprises all given over, what shall redeem the remnant of life from utter vacuity and nothingness, if we have not accustomed ourselves in our younger years to the quiet pleasures of study, of reading, and of thought? Finally, how is that great solace of human life, society, enhanced by the possession of a cultivated mind! By what are we so much distinguished from the lower orders of animals in our pleasures as well as our endowments, as in the noble powers of speech and reason? What more dreary than the society of mutes? What more tiresome than the idle prattle of those who know nothing? What more delightful than to listen to the conversation of a well disciplined and well stored mind, which can take wide and accurate views of any subject that can be brought before it, which conceives with clearness, and expresses with force, beauty, and eloquence, its opinions, feelings, and sentiments! What a glorious privilege to be able to hold converse with minds on equal terms, to gain and to communicate knowledge without effort and without end! What more glorious than to be able to hold communion with the illustrious dead, as well as the most accomplished of the living, to comprehend the lofty conceptions of philosophers, to enter with the curious inquirer into the great temple of Nature, to explore her most secret recesses, and contemplate her minutest and most stupendous operations, to people the wastes of by gone ages with the beings who once lived and moved on this our globe, but are now forever passed away, to enjoy the spirit-stirring song of the poet which he rung out in the days of his inspiration.

Moreover knowledge is power. If there is any pleasure in exerting an influence over our fellow men, in being treated with deference and respect, in giving wholesome counsel and imparting useful information, then cultivate knowledge, which is not only the instrument of pleasure, but the sceptre of power. Besides, if you have faith in the disclosures of Divine Revelation, intellectual improvement is not to cease with the present world. It is promised to those, who have been faithful to their God on earth, that the vail of flesh which drops at death shall introduce them to a wider and a more glorious scene of intellectual cultivation. It is promised to those who now see as through a glass darkly, who have but obscure hints and imperfect intimations of things, that they shall behold *all* things in the cloudless and unchanging light of eternity.

For the Register and Observer.

HYMNS OF THE MORNING AND EVENING. NO. II.

[BY O. W. WITHINGTON.]

I.

Formed from the Dust—yet of a Nature
Which but One higher Presence hath,
I find within my soul, a feature,
An essence of immortal birth.

II.

Though from one purpose to another,
Erring, I change from day to day,
I still may call an Angel—brother,
And mine a Life without decay.

III.

I only need, Lord, to receive Thee,
I only ask to call Thee mine;
All that I lavish—all I give Thee,
But brings my spirit nearer Thine:—

IV.

And when I find that sweet communion,
Earth will have lost her dark control;
Dust sleep with dust in kindred union,
But Thou wilt claim, O Lord, the soul.

ORDINATION.—The Ordination of Rev. William Silsbee of Salem, late of the Theological School, Cambridge, over the First Congregational Church and Society, in Walpole, N. H., will take place on Wednesday, July first. Sermon, by Rev. Dr Flint of Salem.

THE DIFFUSIVE NATURE OF CHRISTIANITY. An Address delivered before the Sunday School Society, May 27, 1840. By Robert C. Waterston. Published by request of the Society.

We have already stated our impression of the character of this sermon, as rich in fine thoughts and beautiful illustrations. We are glad it is published. It will excite and strengthen high and holy feelings and resolutions in the minds of Sunday School teachers, and the elder scholars, who are soon to become teachers. To them we commend it, and to all who desire to gain more just and generous conceptions of the spirit of that religion, which is the brightest emanation of universal love. We give an extract which will better speak for itself.

'Have not many fallen into a sad error in looking upon religion chiefly through the intellect? Making it a matter of logic, more than of devotion? Are there not some who dwell too much upon syllogistical reasonings, and too little upon conformity with the will of heaven? Who content themselves with speculative opinions, while they neglect direct intercourse with God? Are not splendid theories too often united with deep-rooted selfishness? May not a church have exalted views of humanity, noble perceptions of God and Revelation, and yet remain cold within itself, and comparatively indifferent to the good of others? And if so, why is it thus? Is it not that while the understanding is enlightened, the sentiments sleep? That the shadow is mistaken for the substance? That religion is looked upon as an imaginary good, not a divine reality? That it is acknowledged, but not possessed—seen, but not felt.

——'As the sun
Ere it is risen, sometimes paints its image
In the atmosphere,'——

so may we behold the image of truth, before the truth itself has absolutely entered our minds, and as that cold image sends forth no vivifying rays, so is it with the image of truth, when with cold splendor it shines in the intellect, but let the sun itself, in its own celestial brightness rise in the horizon, and then the tide of day will flow down the mountains, and cause all nature to break forth in gladness over hill and valley. Thus might we not look upon some of our churches as they gaze on the image of truth, and shiver with coldness in the frosty atmosphere? Would to God that the living truth might warm and quicken them to earnest action!

But I now take another view. The diffusive spirit is not only *a result* of having truth, but *a means of acquiring more*. As we give, so shall we receive. The husbandman who hopes for a plentiful harvest, must bountifully scatter his seed, and as he scatters so will, he gather; and thus with virtue and wisdom,

'They are treasures which do grow by use,
And multiply by spreading.'

Truth is so active in its nature, that it will not remain in a soul which seeks not its diffusion. If a tree should no longer bear leaves, it must die. If the sun should no longer send forth light, it would cease to be a sun; so in proportion as a soul voluntarily refuses to impart divine life, it will cease to have divine life. He who would selfishly monopolize truth, retains what he has, as one who holds snow, the closer it is grasped, the sooner it melts. Truth is not a stagnant pool, but a fountain. If the water remain still, it is soon covered with slime, but if it spring forth, and wind down the hills, and through the green meadows, then a new supply gushes up, and the breaking bubbles, sparkling like crystal, show that in this very action there is life. Thus, in striving to do, we obtain. When the Holy Spirit came down upon the apostles, it came it tongues of flame, as if, in that mute way, it would signify that all sincere disciples must have tongues warm with truth, and be ever ready, as with lips touched by a coal from the altar, to declare the counsels of God. As we do this, we shall receive new strength and higher perceptions. As we perform the will, we shall know of the doctrine. As we strive to reproduce in the hearts of others our most exalted sentiments of truth and duty, we shall have closer fellowship with

thus in every sincere attempt to ow being we shall ennoble our-

The Treasurer of the American Unitarian Association, acknowledges the receipt of the following sums, viz.

From Portland Auxiliary Association	$15 00
From Danvers Auxiliary Association in Rev. Mr Sewall's Society	36 00
Rev. Mr Sewall in part of the subscription of the following persons to constitute them Life Members of A. U. A. viz. J. B. Pierce, $3 00; Jona. Shove $3 00; Daniel P. King, $6 00; P. R. Southwick, $3 00	24 00
From Templeton Auxiliary Association	4 00
From Harvard Auxiliary Association in Charlestown	85 00
From Dorchester Auxiliary Association in Rev. Mr Hall's Society	109 00
From East Cambridge Auxiliary Association	40 00
From Tyngsborough Auxiliary Association	22 00
From Milton Auxiliary Association	21 00
From West Cambridge Auxiliary Association	30 00
From North Marshfield Auxiliary Association	17 50
From Norton Auxiliary Association	10 00
From Lancaster Auxiliary Association	4 00
From Worcester Auxiliary Association	40 00
From Deerfield Auxiliary Association	17 00
From North Bridgewater Auxiliary Association	12 00
From Leceister Auxiliary Association	11 00
From Walpole N. H. Auxiliary Association	12 00
From Lexington Auxiliary Association	14 00
From Providence R. I. Auxiliary Association	120 00

The Treasurer of the American Unitarian Association, acknowledges the receipt of the following sums paid to Messrs. James Munroe & Co.

1839.	
May 27, From Canton Aux. Assoc.	$10 00
" 28, From Beverly Aux. Assoc.	35 00
" 30, From Dover Aux. Assoc.	15 00
June 1, From Hampton Falls Aux. Association	6 00
July 9, From Newport R. I. Aux. Assoc.	32 75
Aug. 29, From Needham Aux. Assoc.	12 00
" 29, From Belfast Aux. Assoc.	1 00
Sept. 2, From Charleston S. C. Aux. Association	57 00
" 5, From Leomister Aux. Assoc.	52 00
" 19, From Boylston Aux. Assoc.	7 00
" 24, From Bedford Aux. Assoc.	5 00
" 25, From Greenfield Aux. Assoc.	12 00
" 30, From Bolton Aux. Assoc.	30 00
Oct. 16, From Chelsea Aux. Assoc.	26 00
Nov. 2, From Haverhill Aux. Assoc.	26 00
" 16, From West Roxbury Aux. Assoc.	20 00
" 19, From Medfield Aux. Assoc.	16 00
" 29, From Leceister Aux. Assoc.	17 12
Dec. 19, From Greenfield Aux. Assoc.	1 00
1840.	
Jan. 9, From Southboro' Aux. Assoc.	27 00
Feb. 3, From Wayland Aux. Assoc.	10 00
" 7, From Raynham Aux. Assoc.	9 00
March 20, From Belfast Aux. Assoc.	34 00
April 3, From Canton Aux. Assoc.	4 00
" 9, From Grafton Aux. Assoc.	24 00
May 22, 1838. From Book and Pamphlet Society	24 40
1839.	
Aug. 1, From Mrs Hill of Jamaica Plain	1 00
Sep. 23, From Mrs Charlotte Jones, Westfield	2 00
Nov. 21, From Rev. I. Field, from a Lady	1 00
Dec. 7, From T. G. Huntington	5 00
1840.	
Feb. 21. From James Fowler, Westfield	1 00
" 25. Mrs M. Abbot, Exeter, N. H.	1 00
Mar. 31. Mr A. H. Pratt, Boston	1 00

Extracts from the Annual Report of the Massachetts Bible Society.

In a work so peculiarly arduous and momentous as the Translation of the Holy Scriptures for common circulation, demanding for its faithful performance learning and skill of rare attainment, soundness of judgment not always the concomitant of profound learning, with integrity of purpose absolute and unimpeachable, which the possession of the highest intellectual gifts does not of necessity suppose—in such a work it is far easier to propose a high standard of excellence, than to be certain of attaining it; and an ordinary sagacity can point out defects, while itself in undertaking the same enterprise might fall into far greater. To look, therefore, for perfection, would be looking in vain; and to wait till it is attained, would be waiting until the generations of men have passed away, and entered upon the eternity, for which the Scriptures themselves were given to prepare them. In all our purposes of benevolence, whether for the relief of the temporal or the spiritual needs of our fellow-creatures, it is right to expect—for assuredly we shall find—some minglings of human imperfection. This is a condition of affairs inseparable from things earthly, from which no dispensation even of divine truth, nor a charity so pure and simple as is that of Bible Societies is exempt. It is doubtless easy to a fastidious or carping observer to see errors in the conduct of this noble enterprise. Errors undeniably have existed; and what human undertaking, we must ask, has been without its errors? But he that should fix his regards only upon these, and suffer a diseased imagination to magnify the difficulties attending it; he that should think only of various readings, and false renderings, and grammatical errors, to the neglect of the pure doctrine and holy commandment, which shine as the sun in the firmament, amidst and above them all; he that should think only of the occasional wastes, or losses, or impositions attending such various and extensive enterprises, as the British and Foreign Bible Society has now for almost forty (and the American Society for more than half that number of) years, been conducting; especially who should permit himself on account of such errors, (errors of judgment, and never we believe of motive,) to overlook or depreciate the generous purposes in which that admirable institution was founded; the genius, eloquence and Christian virtue that have been consecrated to its cause; the faithful and indefatigable industry, which, with a disinterestedness in its founders and chief supporters, the fruit only of that religion whose records it would diffuse—has been employed in its service; which have made the names of Teignmouth and of Barrington, of Grant and of Wilberforce, of Owen and of Babington, of Hughes and of Steinkopff illustrious throughout Christendom; he that should forget because of its possible or actual errors, that the British and Foreign Bible Society has been the means of diffusing by its *own direct instrumentality* and the divine blessing attending it, more than eleven millions of Bibles and Testaments; that by other Societies formerly or at present assisted from its funds, nearly eight millions besides have been circulated in different quarters of the world: that directly or indirectly, in whole or in part, this parent society has caused the Scriptures to be translated into 136 languages or dialects, and that at this moment she is engaged in the preparation of eighteen more; that in accomplishing this vast work she has received and expended more than two millions and a half pounds sterling of her currency, or nearly twelve million dollars of our own; that by the kindred and auxiliary associations which through her example, and to a large extent with the aid of her munificent patronage, she has been the means of forming throughout Europe, Asia and America, it may be said of her as of the chosen vine of the Lord's planting, 'that she has sent out her boughs unto the sea, and her branches unto the river, and the hills have been covered with the shadow of it; and above all, he who shall consider the countless blessings, of which the gospel she has thus widely diffused, has been the ministry to immortal souls, of light and truth, of solace amidst grief, of repentance to salvation, and of everlasting hope—he, we say, who shall consider all this, and still prefer to dwell on error or misjudgment, or abuse, may sit at home and plan out something better, and shall not want our good wishes for his success. But he will have to wait, we fear, for the new heavens and the new earth, before he can witness the accomplishment of his purposes, or be able to point to fairer or nobler results.

The Report thus concludes.

As members of this ancient Society, which is now accomplishing the thirty-first year since its organization, we would gladly contribute our humble part in an object so pure and generous, so worthy of those to whom the word of God has been sent, and who, knowing therefore its inestimable value, would impart it to others. To guard against that indifference, or that remission of effort, to which the best associations, that have long been established, are exposed, we must remember, that the Scriptures are destined to endure amidst all the progress and changes of time; and that, familiar as may be the object that unites us, there are generations of immortals every year entering upon life, as destitute of the Scriptures as when we first commenced the supply. The want of novelty must not be suffered to quench zeal in a cause, which has the eternal God for its author, and man's salvation for its end. Experience indeed, and the whole history of our race teaches, that even from such a cause, human imperfection cannot wholly be excluded. Every human work must partake of the weakness of the agent. But while the same experience will help us to guard, as we may, against the error, it is our joy, that the word we believe and would impart, can triumph over all error, and amidst all the changes of man, has power to save the soul. It is independent not only of the speculations, but of the sins of those by whom it is dispensed. It remains pure amidst all corruption; supplying not the want and absence alone, but the defects and unworthiness of the ministry. For, as has well been said, 'the mind well instructed in the Scriptures can bear to see even its spiritual guides and fathers make shipwreck of the faith, and scandalize the gospel, but it will itself remain unmoved. Such a one is in possession of a treasure, which, if others are foolish enough to abandon, yet they can detract nothing from it in his esteem.'

In such a cause, then, we cannot faint or be weary, knowing that it is the cause of God, who will accomplish the thing whereunto it is sent; who can lead even the blind by a way they know not; and fill the earth with the knowledge of his word, as the waters cover the sea.

The following lines, with a request to publish them, were given us by a venerable friend who has probably heard more preaching and preachers than any other man in our community. He thinks they contain some directions and suggestions that may be of service to not a few of our younger ministers. It gives us pleasure to comply with the request.

RULES FOR PREACHING;

(Wrote by Dr Byram of Manchester, to two young Clergymen, to whom he taught Short-hand.)

Brethren, by this my mind you 'll know;
Learn to pronounce your sermons slow;
Give every word of a discourse,
Its proper time, and life, and force;
And urge what you think fit to say,
In a sedate, pathetic way;
Grave and deliberate, as it 's fit
To comment upon Holy Writ.
Many a sermon gives distaste,
By being spoke in too much haste;
Which had it been pronounced with leisure,
Would have been listened to with pleasure:
And thus the Preacher often gains
His labor only for his pains;
As (if you doubt it) may appear
From every Sunday in the year:
For how indeed can one expect
The best discourse should take effect,
Unless the maker thinks it worth
Some needful care to set it forth?
What! does he think the pains he took
To write it fairly in a book,
Will do the business? Not a bit—
It must be spoke as well as writ.

For what 's a sermon, good or bad,
If a man reads it like a lad?
To hear some people when they preach,
How they run o'er all parts of speech,
And neither raise a word nor sink;
Our learned bishops, one would think,
Had taken school-boys from the rod,
To make ambassadors of God.

So perfect is the Christian scheme,
He who from thence does take his theme,
And time to have it understood,
His sermon cannot but be good.
If he will needs be preaching stuff,
No time indeed is short enough;
E'en let him read it like a letter,
The sooner it is done the better:
But for a man who has a head,
Of whom it may with truth be said,
That on occasion he can raise,
A just remark, a proper phrase;
Shews only that a man at once,
May be a scholar and a dunce.

In point of Sermons, 'tis confest,
Our English clergy make the best:
But this appears, we must confess,
Not from the pulpit, but the press.
They manage, with disjointed skill,
The matter well, the manner ill;
And what seems paradox at first,
They make the best, and preach the worst.

Would Men but speak as well as write,
Both faculties would then unite,
The outward action being taught,
To shew the inward strength of thought.
Now to do this, our short hand school,
Lays down this plain and general rule—
Take time enough, all other graces
Will soon fill up their proper places.

*** The Treasurer of the Massachusetts Evangelical Missionary Society, acknowledges the receipt of *One hundred and fifty dollars*, from Young Ladies of the Rev. Chandler Robbins's Society in Boston.

Also of the sum of *Thirty dollars*, from Ladies of Rev. C. C. Sewall's Parish in Danvers, who is constituted a Life Member of the Society.

OBITUARY.

For the Register and Observer.

MR ISRAEL MARTIN.

Died, at Chelsea, on Thursday, the 18th inst. of Consumption, Mr Israel Martin, formerly of this city, 38.

The public journals in this city have most of them within the past week contained the above short obituary record. In a few brief words they tell us that such a man has lived and died and is buried. We cannot, however, permit a dear and cherished friend, one whom we have known for so many years, and who was to us almost as a brother, thus silently to pass from among us, without paying a sincere, though perhaps feeble tribute to his memory.

Mr Martin was well known to a large circle of friends both in this city and in New York. For several successive years he assiduously served his fellow citizens as a member of our Common Council, and all with whom he had official intercourse will bear willing testimony to his urbanity and kindness of heart. He was a man of high moral character. In all his intercourse with the world he was frank and confiding to a fault. Suspecting no guile in others, he practised none himself. Nothing could have induced him to do a disreputable action, or be guilty, designedly, of wounding the feelings of the humblest of his fellow creatures. The standard of morals he had marked out for himself was a high one, and he faithfully lived up to it. Do unto others as you would have them do to you, was his golden rule. To the poor according to his limited ability he was a liberal benefactor. No proper object of charity ever left his door unrelieved. Artless as a child and always willing to receive advice when offered in the proper spirit, yet after having once deliberately made up his mind, no man was more firm in maintaining his opinions. With the ever changing political opinions of the day, he cared but little. He looked upon all men as his brothers, and in his sympathy he embraced the whole human family. Our friend was a lover of nature, and delighted to look abroad upon all her works, and 'from nature, up to nature's God.' We have travelled thousands of miles together, and every tree and flower, and running brook, seemed to him a minister of good. He saw the divine impress on every thing around him. Nothing was too minute for his examination; nothing, deserving of regard, too expansive for his benevolent mind.

We shall never forget a journey which we made with him to the White Mountains some two or three years since. We ascended the highest summit and there recorded our humble names. It was among such scenes that our friend's soul seemed to drink deep and become satisfied. On a quiet and lovely summer evening, we rode together in an open carriage through the famous Notch in the White Mountains. The full orbed moon shed down upon us her mellow radiance, and all around was hushed and silent as the chambers of the grave. We stopped for a few moments at the Willey house to examine the spot where the dreadful slide occurred in 1826, burying every living creature in its ruins. It was difficult to tear ourselves away from such scenes, and until a late hour of the night we remained among the mountains. The finger of the Almighty was visibly all about us. 'Here,' exclaimed our friend, 'here is God.'

But it was in the domestic relations that Mr Martin shone pre-eminent. As husband, son and parent, he was ever most devoted and affectionate. He loved his family with an almost boundless love. His whole soul centered here. When 'riches took to themselves wings and flew away,' and the world seemed sad and cheerless, he would retire to the bosom of his own little family circle, and there find comfort and peace. It was here that his happiest hours were passed. It was around his own family altar that he delighted to hold sweet converse with those who were the sharers of his joys and the partners of his sorrows. And when sickness came upon him and he was laid for many a weary month on a bed of languishing and pain, his fortitude and Christian resignation never forsook him. In the vigils of the night, when deep sleep was upon all his household, and 'the sweet restorer,' would not visit his own eyelids, he was wont to pour out his soul in prayer to the Common Parent of us all. 'I am not afraid to die,' he would often exclaim, and his peaceful and happy death bore testimony to his faith.

We have said that our departed friend was an admirer of nature and her works. The summer was to him a delight. And yet at this beautiful season of the year, when the earth was robed in her richest livery and nature seemed to have been spreading her halls as with a carpet, fit to be pressed by the footsteps of her descending God, even at such a time, he has submissively closed his eyes on the world and its vanities, and gone to his account. The flowers which in his dreams he saw at his bedside, blossom, but he sees them not; the birds sing, but he hears them not; the voices of his family, and of the few friends whose privilege it was to smooth his dying pillow, can now no more avail him. Human aid and human sympathy terminate at the grave.

FIEND and BROTHER, farewell. Our eyes will behold you no more on earth. That manly form, on which we have so often gazed, is now laid low indeed. That placid and Heavenly smile, we shall see no more. That ever welcome voice will be heard no more in the land of the living. Death has set his seal upon you, and in the full maturity of manhood, you have been called to your reward. What is our loss, is your unspeakable gain. Ministering angels are now your companions. We have stood beside your new made grave and moistened it with our tears. We have looked for the last time on your perishable remains, but your memory is forever enshrined on our hearts. Though dead you yet speak to us. Yes, though the body may moulder and decay, you will live on, and exert your appropriate influence. How little of the truly good, dies! You live in the undying record of your blameless life, and in the memory of surviving friends. Blessed be God, we still have this consolation left us. To you, praise and censure are now both alike insensible. In the land of spirits whither you have gone, we still behold you. In that untried state of existence on which you have entered, we can yet commune with you. And when the great change shall come to each of us, which has already come to you, we hope to meet you among the multitude of the redeemed, and rejoice with you forever in Heaven.

But alas for that family circle now made desolate. Its ranks are broken, and one dear, familiar face will be seen no more. We dare not invade the sanctuary of private grief. It is holy ground. Let that stricken and widowed one, and that fatherless boy, who now mourn the loss of the kindest of husbands and most affectionate of parents, be still and know that it is God. Let them be comforted with the assurance that the earthly protector whom they have lost, the being whom above all others, they loved and honored, and in whom they had fondly garnered up their hearts, has left them only for a season, and that hereafter, in brighter and more enduring scenes they will love and embrace each other again. G. H.

For the Register and Observer.

MISS LYDIA R. MOORE.

Died in Bolton, June 10th, Miss Lydia R. Moore, 32.

It is a tribute due to virtue, as well as affection and friendship to commemorate departed worth. The subject of this notice was a truly religious character; in faith rational and liberal; in practice concientious and exemplary; in her social and domestic relations, dutiful, efficient and affectionate. It was her firm religious trust that sustained her under the severest bereavements; when parents, brothers, an only sister in quick succession were laid in the cold tomb, it enabled her to say with unmurmuring submission, God's will be done; it cheered her under the physical tortures of a long confinement and a death bed, by giving her the exhilarating hope of a new and never ending existence, and opening to her vision a pathway of light from the cares and trials of earth to the peace and rest and unutterable joys of Heaven. All who knew our lamented friend will unquestionably justify us in thus awarding to her, the characteristics of christian feeling and christian faith.

'When faith is firm and conscience clear,
And words of peace the spirit cheer,
And visioned glories half appear
'Tis joy, 'tis triumph then to die.'

E. P. G.

DOMESTIC.

For the Register and Observer.

FAIR AT DORCHESTER.

The ladies of the Society under the pastoral charge of Rev. Mr Cunningham, at Dorchester, Lower Mills village, intend holding a Fair, on the Fourth of July, for the purpose of obtaining funds, to furnish and ornament the church, now erecting by that parish. They have selected as a situation for the attractions of the day, a delightful grove on the banks of the Neponset river, kindly tendered to them for this purpose by its lady proprietor. The tables are to be spread beneath the shade of the trees, and will be spread, with the choicest specimens of useful and ornamental female handiwork. Refreshments will be provided at the Fair. The enclosure, will be furnished with seats, and the arbors will be decorated with festoons of evergreen and flowers. To all who desire recreation and amusement on the Fourth, Dorchester will afford many attractions,—among which may be named the beautiful view from Milton Hill, which is near the location of the Fair,—embracing both the sea and land, and justly esteemed one of the finest in the United States. It is hoped that the remembrance of the day, and the ultimate object of this method of celebrating it, together with the inducement the vicinity of Dorchester to the city, gives to those who like an agreeable ride, will collect a numerous concourse of visitors, to enliven the hearts of the ladies, who are to give this entertainment. B.

Boston and Portland Railroad.—This railroad has recently opened as far as Exeter. A correspondent of the Mercantile Journal says:—

The distance yet to be completed under the charter, viz. from Exeter to Dover, N. H.—is now in the hands of the contractors through the whole line, and no time will be lost in completing it. The distance is about sixteen and a half miles, and the estimated cost is less than $300,000—thus furnishing a line of perfect road, thirty miles long, at less than $500,000, or $16,000 per mile, unquestionably the cheapest in the country considering the quality of the road.

Temperance Statistics.—In the United States, there are 300,000 habitual drunkards, 200,000 occasional drunkards, 400,000 hard drinkers, and several millions of self-styled temperate drinkers. What a picture of moral depravity! These several numbers, no doubt, fall short of the truth. Let any one enumerate the habitual drunkards, &c. in the circle of his own acquaintance, and ask himself, if the number of his own acquaintance gives so many drunkards and drinkers, how many will be found according to that proportion, in 14,000,000 of persons, or in the whole United States?

We find the above in one of our exchange papers. We know not on what authority the statements are made. We doubt not however they are substantially correct.

We have heard it declared by dealers in spirits, that much less is drank since the repeal of the late law. But our impressions are quite otherwise. We have certainly met more persons intoxicated of late, than formerly. Within a few weeks past two persons, one of those a boy, apparently of 15, have fallen down beastly drunk under our office windows. We doubt not, odious as the late law was to multitudes, that it laid many wholesome restraints where a feeble virtue for the want of them has since been overcome.

Use of Opium.—It has been estimated that 15,000 of our United States population are already addicted to the daily use of opium, either to give them strength to perform common or extraordinary labors, or to secure a temporary alleviation of chronic suffering or pain. This estimate does not include those persons who are under the care of physicians, and who may be using some of the forms of this medicine so often prescribed; nor those still more unfortunate persons who are enslaved to a quack medication which embraces it. Nor does it include the thousands and tens of thousands of infants to whom mothers are administering more or less frequently—sometimes almost or quite every day—poppy water, elixir paregoric, landanum or black drop; preparations whose efficacy, as is well known, is derived from the opium they contain—some of them in very large quantity. Perhaps it would not be to much to say, that at least 100,000 of the inhabitants of the United States are so much addicted to the use of this drug, that their systems are never wholly free from its deleterious influence.—*Library of Health for June.*

The Eastern mail hence, will on and after Monday, be forwarded to New Haven by the steamboats six days in the week. On Sunday it will go by land as heretofore.—*N Y. Journal Commerce.*

Universalist Seminary.—At a recent Convention of Universalists, held at New Bedford, resolutions were passed declaring it expedient to proceed forthwith to the establishment of a Theological Seminary for the preparation of young men for the Gospel Ministry. A Committee was chosen to appoint a Board of Trustees, who were empowered to obtain a site, to hold the property in trust, and to erect the necessary buildings as soon as possible.

The Philadelphia Bible Society.—This venerable institution, the first organized in the United States, and for many years acting as the parent Society in this country, supplying the distributors of the Sacred Scripture throughout New England and the Southern States, has by a recent act of the Legislature had its act of incorporation so amended as to bear the title of the Pennsylvania Bible Society. Under this organization it will act as a State Society, and in co-operation with the American Bible Society. This institution was founded thirty-two years since, four years after the British and Foreign Bible Society, under the active agency of Dr. Rush, Bishop White, Robert Rolston, Dr. Green, and others, prominent men of that day.—*North American.*

Fatal Duel in Texas.—We learn verbally that Colonel Lysander Wells, of the Texan army, a native of Middletown, where his widowed mother and his sisters reside, recently fell in a duel, mortally wounded, having instantly killed his antagonist, a Captain Read, who, it is said, spent some time last year in this city. The event is too painful for remark; and it is unnecessary, as nothing can preach a louder sermon against the sin of duelling, which has thus overwhelmed an amiable family with inexpressible sorrow, and hurried two of our fellow men so awfully into the world of spirits.—*Hartford Congregationalist.*

The Imaum of Muscat.—The Imaum of Muscat no where lays claim to a territory beyond a league distant from the sea shore. His empire is essentially maritime, and he measures its importance by the trade and revenue it yields him. To collect his revenues on the widely spread coasts acknowledging his sway, he maintains a fleet consisting in all, according to Dr. Ruschemberger, of 75 vessels. This number has been doubted by the Edinburgh Reviewer, who, however, on his own knowledge, states the Muscat navy to have consisted, in 1835, of one 84 gun ship, one 64, and half a dozen frigates, all built of teak, after English models, and kept in excellent order. His naval force, however, according to an excellent authority, now consists only of one 64, four frigates and about ten smaller square-rigged vessels. The hulls and armaments are good, but otherwise they are inefficient. As the Imaum's government is so mild that there is very little danger of any reaction arising from his innovations, the discipline of his fleet and of his regular army, which is trained after the manner of our Indian forces, and partly officered by sepoys, bids fair to have a lasting influence on Arab civilization. Owing his political existence to the effectual succor he received from the government of Bombay, when he first engaged in the perilous game of sovereignty, the Imaum is deeply sensible of the importance of his English alliance, on which he wishes to rest his security. When the late advance of Kourachid Pacha to the Persian Gulf endangered the safety of his Arabian dominion, he appealed to the intervention of the British Government, which, it is understood, informed Mehemet Ali of its determination not to allow the slightest encroachment of the territories of their well affected ally.

At the request of the British government, the Imaum has restricted, reformed, and partially abolished the slave trade on those parts of the eastern coast of Africa over which he has sway; and in order that the nefarious traffic might be effectually put down, he offered England the possession of the most valuable island in his dominions, Zanzibar, provided they would give him other possessions of equal advantage. He receives English travellers with more than Oriental hospitality, admits them to familiar intercourse, favors their plans, sympathizes with their objects, and defrays their expenditure. His advisers are Arabs, who have been educated in British India, and there been instructed in British civilization.

FOREIGN.

From England.—The steam ship Great Western arrived at New York from London, on the 19th inst., and brings London news to June 3d, eighteen days later than that received by the Unicorn. The news is not unimportant.

There appears to be no movement in relation to the Northeastern Boundary.

We have received accounts of the death of Admiral Sir Sidney Smith, and of the probably fatal illness of the King of Prussia.

The Western brought a large number of passengers, among whom are M. de Bacourt, the French Minister to this country, Mr B. Ogden, U. States Consul at Liverpool, Mr B. Rush, bearer of despatches, and Rev. Dr Lowell and family of this city. Mr Rush proceeded immediately to Washington.

Emigration.—It appears, by late arrival from England that the tide of emigration from Great Britain flows both to the western and eastern worlds. There were, in the London and St. Katharine docks, no fewer than fourteen vessels bound for Sydney and Hobart Town.

German Emigrants.—Numbers of men, women and children from Germany, continue to arrive at Liverpool via Hull, for the purpose of emigrating to the United States. Several hundreds have departed this season already, and more are coming. What with English, Scotch, Welsh, Irish, and German emigrants, the Union will, this year, receive from Liverpool alone, an accession to its population of between twenty and thirty thousand souls. —*Liverpool Standard.*

We perceive nothing important in the papers, says the Boston Courier, relating to the Chinese War. In the House of Lords, May 26, Lord Brougham presented a petition from Edinburgh, praying that no measures might be taken to exact compensation from the Chinese Government for the value of the opium which had been seized and destroyed by its orders. His Lordship said,—It had been officially declared that our merchants were not entitled to claim an indemnity from the Government at home, because the trade had been carried on in contravention of the laws of China, and this same reason should prevent the adoption of any means to procure compensation from the State whose laws had been infringed. He trusted that, if our negociations were carried on in a spirit of frankness and sincerity, a commercial treaty might be agreed on, and our trade placed upon a satisfactory basis with a country containing one-third of the whole population of the world.

English Navy.—Orders have been recently issued to the commissioners of the various royal dockyards for the building of nine ships-of-war and six steamers, the operations on which are to be immediately commenced, and to be completed as soon as possible.

The Great Cathedral at York had been again partially destroyed by fire on the 20th of May. The fire was discovered about nine o'clock in the evening. The flames spread with rapidity, and by about eleven o'clock nearly the whole of the roof of the nave had fallen in. The Lantern tower was, with great difficulty, preserved. About half past 12, the whole of the roof having fallen, and two engines having arrived by the railway from Leeds, the flames were gradually surmounted, and between one and two the danger was over. The belfry was reduced to a shell, and the fine peal of ten bells fell to the ground. £20,000, it is supposed, will repair the damages. The cost of repairs in 1829, when the minster was set on fire by an incendiary, was £65,000.

The Population and Occupations of Great Britain.—According to the population returns of Great Britain, exclusive of Ireland, there were in 1811, 2,021,391 families, of whom 697,353 were employed in agriculture; in 1821, 2,346,717 families, of whom 773,732 were employed in agriculture; in 1831, 2,745,336 families, of whom 761,348 were occupied in agriculture. It appears, therefore, that in 1812, 34 families in every hundred were employed in agriculture; and in 1831, only 27 in every hundred families. In 1831, of 3,341,928 males in all Ireland, 1,358,069 were set down as chiefly in agriculture. In England, of 3,199,984 males aged 20 years and upwards, 744,407 were set down as laborers employed in husbandry, 94,883 as occupiers of land, not employing laborers, and 141,460 as occupiers who did employ laborers.

The French army in Africa had gained some important advantages—having passed a branch of the Atlas mountains, taken possession of the town of Medeah, May 17, from which Abd-el-Kader retired, with 6000 inhabitants, without firing a shot—and after leaving a garrison in that town of 2400 with provisions for 62 days, on the 20th attacked and defeated the whole force of the Emir. The loss of the French was 200 men, that of the enemy 'immense.' The French troops returned to Algiers, and the royal Princes, who had acquitted themselves with bravery, had returned to France. The French had also gained advantages in Oran. The conduct of Marshal Valee seems not to have met the expectations of the public, as it is said that the force of Abd-el-Kader is very little weakened by these successes.

The gold medal given by the King of the French annually, at the close of the exhibition, to the artist who has merited that distinction, has this year been presented to Mr Healy, a young American artist, who has also, during several years, exhibited pictures in London, and been employed in painting a likeness of Louis Phillippe.

Spain.—Madrid papers of the 21st state that the refusal of the Cortes to examine into the last loan of 200,000,000 of reals, has given a mortal blow to the credit of the country. Not a single transaction for money was done at the Bourse.

Death of six Hundred Slaves by Suffocation.—The Cape of Good Hope Shipping List, received by the last arrival, contains the following dreadful account of the loss of seven hundred slaves, and subsequent wreck of the slaver:—

'The last accounts from the Mozambique state that two slavers, one a ship and the other a brig, were wrecked in Mozambique harbor during a hurricane from the South-east, but the crews of both, and two hundred slaves on board the brig, were saved. The ship had arrived the preceding day, and had not taken in any slaves. It was reported of the brig, which was commanded by a Spaniard, that she originally had on board nine hundred slaves, but during a hurricane (in the prosecution of her voyage) the hatches were battened down, and on opening them after the hurricane had subsided, it was discovered that three hundred of the slaves had died of suffocation and want of food. The gale re-commencing, the hatches were battened down a second time, the consequences of which was, an additional three hundred slaves perished from the same causes, and one hundred of the remaining three hundred slaves died on the passage to Mozambique harbor, whither she repaired for the purpose of getting a further supply.

British Foreign School Society.—The 30th annual general meeting of this institution was held on the 12th of May, in Exeter Hall, London, when the assemblage of ladies and gentlemen was more numerous than on any similar occasion during the month. In the absence of Lord John Russell, who it had been advertised would preside, Sir George Grey, Bart, M. P., was voted into the chair, and was supported on either side by His Excellency M. Guizot, the Bishop of Norwich, Sir C. Lemon, Bart., M. P., W. Tooke, Esq., &c. The Secretary read the report, from which it appeared that there were 132,000 children now receiving instruction in the schools of the society, and that there were 102 teachers on the books. The receipts during the year had been £11,000, including a parliamentary grant of £5000. Normal schools were in progress of erection, and one of them the estimated cost was £20,000. The report was unanimously adopted. Several gentlemen having then spoken on behalf of the society, a vote of thanks was given to the chairman, and the meeting separated.

MARRIAGES.

In this city, on Monday at King's Chapel, by Rev. Dr. Greenwood, Dr. O. W. Holmes to Miss Amelia L. Jackson, daughter of Hon. Charles Jackson.

In this city, Mr Joseph H. Ridlon to Miss Harriet Brown; Mr Jeremiah Whitehouse to Miss Mary M. Burbank, both of Stoneham.

In this city, on Wednesday evening, James Amory Appleton to Mary Ellen, daughter of George W. Lyman, Esq.

In this city, on Thursday evening, by Rev. Mr Young, Mr William E. Coffin to Miss Margaretta, daughter of Joseph Cotton, Esq.

In this city, Mr Thomas Vollintine to Miss Sarah Pelham.

In Charlestown, Mr Abel Pierce to Miss Mary Dickson.

In Medford, 14th inst. Mr Thomas Lincoln, formerly of Cohasset, to Miss Harriet Tufts, of Saugus.

In Amoskeag, N. H., 21st ult. by Rev. Mr Wallace, Mr Allen Lincoln, Preceptor of Cambridgeport Academy, to Miss Lucy Richardson, of A.

DEATHS.

In this city, 21st inst. Mrs Mary [illegible], 86.

In this city, on Saturday last, Mrs Eliza, wife of Mr Philip Colford, 32, late of Halifax, N. S.

In this city, on Saturday last, Edward King, 4 years and 5 days.

In Chelsea, 21st inst. Sarah Maria, child of John C. Pratt, of Boston, 3 months.

In Dedham, 8th inst. Pliny Brigham, Esq. 62.

In Bolton, 10th inst. Miss Lydia R. Moore, 32.

In Portland, 19th inst. Howard Malcom, eldest child of Rev. Thomas C. Lincoln, 4 years.

In Brunswick, Me. 19th inst. Moses, eldest son of Ebenezer Everett, Esq., 18—a member of Bowdoin College.

DEWEY'S DISCOURSES—FURNESS'S PRAYERS.—A fresh supply of these valuable works just received, for sale by WM. CROSBY & CO, 118 Washington street. june 27

PERFORATED CARDS;—Beautiful Patterns. An assortment of new and beautiful Perforated Cards, some elegantly printed. Just received and for sale by WM. CROSBY & CO. 118 Washington street.

NEW BOOKS.—Memoirs of the Court of England during the reign of the Stuarts, including the Protectorate. By John Heneage Jesse.—Keble's Christian Year; Thoughts in Verse, for the Sundays and Holydays throughout the year. Second American Edition.—Cousin Geoffry, the old Bachelor, a novel by Theodore Hook Esq.—Woman and her Master, By Lady Morgan.—Love's Progress, By Mrs Gilman.—History of the Fine Arts, by J. Lossing. For sale at TICKNOR'S, corner of Washington and School street. june 27

ENGLISH BOOKS.—Kant's Critic of Pure Reason; Percy's Reliques of Ancient Poetry, 8 vols; Pope's works, 4 vols; Songs of England and Scotland, 2 vols; Shelley's Poetical works, in 1 and 4 vols; Howitt's Rural Life in England, 2 vols; Lorenzo De Medici; Middleton's Life of Cicero, 1 vol. 8 vo; Spenser's Faerie Queene; Moore's Lalla Rookh, illustrated; The Complete Angler, illustrated; Westmoreland and Cumberland Dialects, with a glossary; Byron's works, Murray's edition, 17 vols; Shakspeare, Singer's edition, 10 vols; Valpy's do, 15 vols; Campbell's do, 1 vol. 8vo; Ben Johnson, 1 vol. 8vo; Smith's Wealth of Nations, by McCullock; Hunt's Byron, 2 vols, 8vo; Hone's Popular works, 4 vols. (cheap) Maundeville's Travels; Leigh Hunt's Poems; Brooks's General Gazetteer, new edition; Oberon, a Poem; Mrs Heman's works, 6 vols, 12mo; Myles Coverdale. For sale at TICKNOR'S, corner of Washington and school street. june 27

COOPER'S NAVAL HISTORY.—Second edition—History of the Navy of the United States of America, by J. Fenninore Cooper, for sale at TICKNOR'S, corner of Washington and School sts. june 27

OBSERVATIONS made during a visit to the Clarendon Springs, Vt., in relation to their character and properties, in a part of July and August, 1839. With an Analysis of the Waters, by Joseph A. Gallup, M. D. Price 12 1-2 cents, for sale at TICKNOR'S, corner of Washington and School sts. june 27

OEUVRES COMPLETES DE PLATON, traduites du Grecen Francais, accompagnees de notes, et precedees d'une introduction sur la philosophie de Platon, par Victor Cousin—complete in 13 vols.

This day received and for sale by C. C. LITTLE & JAS. BROWN, 112 Washington street. june 27

NEW BOOKS—Just received by CHAS. C. LITTLE & JAMES BROWN, 112 Washington st.

Memoirs of the Court of England, during the reign of the Stuarts, including the Protectorate, by John Heneage Jesse, 2 vols. Keble's Christian Year, 2d American edition. Cousin Geoffry, the Old Bachelor, a novel, edited by Theodore Hook, Esq., author of Gurney Married, &c. Woman and her Master, by Lady Morgan, 2 vols. Love's Progress, by Mrs Gilman, 1 vol. Colin Clink, containing the events incident to his chequered life, by Charles Hooton, 1 vol. The Countess Ida, a norel, by T. S. Fay, author of Norman Leslie, &c., 2 vols. France, its King, Court and Government, by an American, 1 vol. Shelley's Essays and Letters from abroad, edited by Mrs Shelley, 2 vols. History of the Fine Arts, illustrated by wood engraving, by Benson J. Lossing.

GUIZOT'S ESSAY ON WASHINGTON.—Essay on the influence and character of Washington, in the Revolution of the United States of America, by M. Guizot. Translated from the French, 198 pages 12mo.

'Nothing has ever been written concerning him (Washington) in Europe, so accurate, so just and so profound as this.'

Just published and for sale by JAMES MUNROE & CO., 134 Washington street. june 27

PROVERBES DRAMATIQUES.—Manuel de Proverbes Dramatiques, prepared by Prof. H. W. Long fellow, 3d edition 12mo. Just published and for sale by JAMES MUNROE & CO., 134 Washington st. j 27

MRS GILMAN'S NEW WORK.—Love's Progress, by the Author of Recollections of a New England Housekeeper, &c. Just published and for sale by J. MUNROE & CO., 134 Washington st. j 27

MINISTRY AT LARGE IN BOSTON.—Principles and results of the Ministry at Large in Boston, by Joseph Tuckerman, 12mo. A few copies for sale by J. MUNROE & CO., 134 Washington st. j 27

UNITARIANISM DEFENDED.—A series of Lectures, by Three Protestant Dissenting Ministers of Liverpool, in reply to a course of Lectures, entitled 'Unitarianism Confuted,' by thirteen Clergymen of the Church of England, 8vo., London. Fresh supply imported, and for sale by JAMES MUNROE & CO., 134 Wasington street. june 27

ESTHER A SACRED DRAMA.—With Judith, a Poem. By Mrs

POETRY.

For the Register and Observer.

THE DYING GIRL'S REQUEST.

Dear mother, part the curtain folds
That fall around my bed;
And raise the casement, for awhile,
That closes near my head;
They say that summer voices now
On every breeze are heard—
O, let me hear, once more, the strain
Of the rejoicing bird!

In dreams, last night, I sat beneath
The weeping-willow tree,
That bends above the stream, which flows
Around the grassy lea—
I plucked the bright wild flowers, that bloom
Beside that gentle rill,
And heard the tones of other days—
O let me hear them still!

Sweet child, that casement can admit
No song of stream or bird:
The breeze that fans thy wasted cheek,
By no wood-note is stirred:
The heated pavements echo back
The tread of thousand feet,
And the deep roll of business' tide,
Thy waiting ear shall greet.

The high brick walls that close thee in,
Shall meet thy glance alone;
No broad green fields spread to thy view,
My sad and sinking one!
Yet one familiar form is near—
One childhood voice is heard—
Though shut forever from thy ear
Is song of stream and bird.

A few brief days, and *she* shall list
For cherished tones in vain;
And vainly seek the vanished form,
She ne'er may see again:
The stream may run its winding course,
The meadow bloom as fair,
Yet all that made those beauties dear,
Shall then be wanting there.

Whilst thou, blest one, unprisoned, free,
'Mid scenes that know no change,
Through fields of boundless, fadeless bloom,
Untried, shalt ever range!
Then turn thee from the shadowy past,
To glories yet to come!
And hear the accents of that voice,
That bids thee hasten home!

O, yes! I hear, I hear it now!
Take, take me to my rest,
And let me lean this aching brow
Once more on that dear breast!
'T was here my earliest breath I drew,
Here breathed my earliest sigh,—
O fold me closer in thine arms—
Here, mother, let me die!

A. S.

Cambridge-port, June 18.

(From the Knickerbocker for April.)

THE HAPPY HOME.

I love the hearth where evening brings
Her loved ones from their daily tasks,
Where virtue spreads her spotless wings,
And vice, foul serpent, never basks;
Where sweetly rings upon the ear
The blooming daughter's gentle song,
Like heavenly music whispered near,
While thrilling hearts the notes prolong.

For there the father sits in joy,
And there the cheerful mother smiles,
And there the laughter loving boy,
With sportive tricks the eye beguiles;
And love beyond what worldlings know,
Like sunlight on the purest foam,
Descends, and with its cheering glow
Lights up the Christian's happy home.

Contentment spreads her holy calm
Around her resting place so bright,
And gloomy sorrow finds a balm,
In gazing at so fair a sight;
The world's cold selfishness departs,
And discord rears its front no more,
There pity's pearly tear-drop starts,
And charity attends the door.

No biting scandal, fresh from hell,
Grates on the ear, or scalds the tongue;
There kind remembrance loves to dwell,
And virtue's meed is sweetly sung,
And human nature soars on high,
Where heavenly spirits love to roam,
And vice, as stalks it rudely by,
Admires the Christian's happy home.

Oft have I joined the lovely ones,
Around the bright and cheerful hearth,
With father, mother, daughters, sons,
The brightest jewels of the earth;
And while the world grew dark around,
And fashion called her senseless throng,
I 've fancied it was holy ground,
And that fair girl's a seraph's song.

And swift as circles fade away
Upon the bosom of the deep,
When pebbles tossed by boys at play
Disturb its still and glassy sleep,
The hours have sped in pure delight,
And wandering feet forgot to roam,
While waved the banners of the night
Above the Christian's happy home.

The rose that blooms in Sharon's vale,
And scents the purple morning's breath,
May in the shades of evening fail,
And bend its crimson head in death;
And earth's bright ones amid the tomb
May like the blushing rose decay:
But still the mind, the mind shall bloom,
When time and nature fade away.

And there, amid a holier sphere,
Where the archangel bows in awe,
Where sits the King of Glory near,
To execute his perfect law,
The ransomed of the earth, with joy
Shall in their robes of beauty come,
And find a rest without alloy,
Amid the Christian's happy home.

FRIENDSHIP.

There is a plant that never dies;
'T is not of Earth, but Heaven;
'T is tinged with pure celestial dyes,
Its odors wafted to the skies,
By breeze or tempest driven;
'T is not a tender, fragile thing—
It strengthens with the storm,
And 'midst the dreary waste it stands
A soul-inspiring form—
Thine, Friendship, thine!

There is a flame that 's ever bright,
Enkindled on a holy shrine;
It burns a sacred, steady light;
Amid the gloom of Time's dark night,
It seems a light divine;
'T is not a transient, sickly flame,
A meteor of the air,—
It glows through time, and past the grave,
It lives forever there—
Thine, Friendship, thine!

MISCELLANEOUS.

(From the New York Review.)

THE GIRARD COLLEGE FOR ORPHANS.

More than eight years have elapsed since the decease of Mr Girard. Orphans are admissible into his college only between the ages of six and ten years. Two entire generations, therefore have already passed the limit beyond which they cannot be received. In less than two years there will be children, not born at the time of Mr Girard's death, who, nevertheless, will be inadmissible on account of their age. Yet no announcement has been made of an intention to open the institution. On the contrary, the documents on our table make it apparent, that some years must yet pass before the college can be, technically, 'organized.' The question naturally arises, 'Why this extraordinary delay?' The last in the list of publications, enumerated at the head of this article, throws much light upon the subject. Although our remarks have been already extended to an unusual length, the importance of the question, and the interest felt in it by the public, will justify our devoting a few pages to the history of the attempts hitherto made to open the college, and an exposition of the causes which have prevented their success.

As early as the first of June, 1836, a report was presented to the board of trustees by the Committee on Scholastic Education, in which it was stated, that the college would probably be ready for the reception of pupils in the course of the next year. This probability was made the ground of a recommendation for the immediate appointment of a presiding officer, who should be authorized to visit Europe for the purpose of examining similar institutions. This report was accepted, and a resolution adopted by the board, requesting their president to apply to councils for authority to make the appointment recommended. Before complying with this request, the president submitted the views of the trustees to the Hon. John Sergeant, counsel for the Girard trust. That gentleman gave a decided opinion that the proposed measure was within the authority given by the will, and was in itself wise and expedient. He even urged the measure upon the board, and enforced a cogent *a priori* argument in favor of it, by reference to a similar experiment in the organization of the West Point Academy. 'I do not think,' says he, 'that you are beginning too soon, considering the vast public importance, and, I may add, the novelty of the undertaking. In affairs of such magnitude, it is of great consequence to make a good beginning.' The request of the trustees, thus enforced, was readily granted by councils. Mr Bache was accordingly appointed president of the college, and departed, as we have seen, on his European mission, in the autumn of 1836. In this condition the matter remained till the fourth of April, 1838. On that day, the following resolution was adopted by the board of trustees:

'*Resolved*, That the president of this board be instructed to apprize the select and common councils, that the arrangements of this board will enable them to commence the organization of the institution by the month of October next; and respectfully to request authority to commence the instruction of orphans at that time.'

The above resolution, having been communicated to councils, was by them submitted to their lawyer, Mr Sergeant. Thus far all things had promised an unobstructed and speedy commencement of the proper duties of the institution. The second opinion of Mr Sergeant, which bears date Washington, May 22d, 1838, changed at once the whole aspect of affairs. In that opinion he declares, that the college cannot be opened for pupils, until the main edifice and the outbuildings are *completed*, and completely supplied with books, philosophical apparatus, and all other needful furniture. An opinion, in all respects similar, was subsequently obtained from the Hon. Horace Binney. It might seem presumptuous in us to question the views of two such eminent lawyers. But if 'doctors' sometimes 'disagree,' it is a fair presumption that they may be wrong, even when they think alike. In fact, if we are not mistaken, their opinions do not meet the views of a large portion of 'gentlemen learned in the law,' even in the city of Philadelphia.

That part of Mr Girard's will, on which the opinions of those gentlemen are founded, is as follows:

'When the college and appurtenances shall have been constructed, and supplied with plain and suitable furniture and books, philosophical and experimental instruments and appartus, and all other matters needful to carry my general design into execution, the income, issues, and profits, of so much of the said sum of two millions of dollars as shall remain unexpended, shall be applied to maintain the said college, according to my directions.

'1. The institution shall be organized as soon as practicable; and to accomplish that purpose more effectually, due public notice of the intended opening of the college shall be given,' etc.

The conclusions which Mr Sergeant and Mr Binney think deducible from these premises, appear to be in substance the following:—1. Mr Girard, deeming the college edifice and outbuildings a primary object in the execution of the plan he had formed, made the erection and furnishing of them the first trust in the will, and until that is fully executed, the only one. 2. The position, in the will, of the first paragraph, establishes this order of time. 3. The college cannot be organized, nor any steps involving expense taken towards an organization, till all the buildings are finished and furnished. In support of these positions, particularly the first, in which the whole stress of the matter lies, we have, in the two opinions, some twelve or fifteen pages of argument, notwithstanding Mr Binney declares that 'the intention hardly admits of being made more plain by argument.' If this be so, we must own to a great obtuseness of perception, for in our first reading of the will, we did not dream that such an intention was expressed in it; nor can we even now discern its existence. The whole question seems to us to lie within the compass of a nutshell. The first paragraph of the twenty-first section of the will creates the trust for the college, and fixes its locations. The second directs concerning the materials to be used in building, mode of construction, etc., etc. The third fixes the kind of enclosure to be erected around the ground. After this follows the paragraph quoted above; and, lastly, we have various specific directions, numbered from one to nine, concerning the organization of the institution. What, then, is the true nature and force of the clause, which forms the whole basis of the extraordinary opinion of Messrs. Sergeant and Binney? It is a simple power of attorney to use the capital fund as long and as far as may be necessary in erecting and furnishing the college and appurtenances, and a withdrawal of it the moment that object is accomplished. It says to the executors of the trust, 'Gentlemen, you have authority to use such portions of the capital as you think needful in constructing, supplying, and furnishing the college edifices; when that is done, the authority thus conferred ceases, and you can thenceforth apply only the income of the unexpended balance of the capital to the current expenses of the institution.' Such a clause must necessarily have been introduced somewhere into the will; it falls most naturally in the place where it actually stands; but for the real purpose it was intended to answer, it might as well have been placed after as before the specific directions concerning the organization and opening of the college. Its present position proves the good taste of the writer of the will, and, in our judgment, nothing more. The view here suggested is confirmed by the plain import of the phraseology of the first particular direction. 'The institution shall be organized as soon as practicable,' etc. We may fairly retort the language of Mr Binney, and say, 'the intention hardly admits of being made more plain by argument.' Certainly, in a document of this kind, a mere inference cannot be allowed to outweigh a positive injunction. The true question is, 'When is it practicable to organize?' It was practicable more than a year ago; it would be at any time practicable, at a month's notice, to have the buildings ready for the reception of pupils. 'But it is not practicable, because it would involve a violation of the will.' This opinion rests at best upon a doubtful construction,—a construction which, we verily believe, nine persons out of ten would never think of, and which derives all its force from the mere position of the clause on which the opinion is founded; whereas the injunction to organize as soon as practicable, is express, unconditional, and as plain as language can make it. Suppose the first specific direction for the organization of the college had read thus: 'The institution shall be organized as soon as practicable, without waiting for the completion of all the arrangements needful for carrying my general design into full effect.' Should we in that case have heard any thing about a primary trust for the *erection* of the college, and the non-creation of the trust for its *maintenance*, till the former has been fully executed? Would such a division of trusts have entered into the thoughts of any man? Or could the least contradiction in the terms of the will have been alleged? We think no one will venture an affirmative reply to these questions. If not, we will propose another: Does not a fair interpretation of the whole passage, on which Messrs. Sergeant and Binney ground their opinion, admit a mental supplement of the kind suggested?

If the legal opinions we have endeavored to combat are based upon a just interpretation of the will, then we are prepared to show, from the arguments of the gentlemen themselves, that the violation has been already consummated; nay, that there has been a two fold violation. The leading principle in this interpretation is, that an order of time is established by the execution of the several trusts in the will, by the relative position of the several clauses creating and defining those trusts:

'This,' says Mr Sergeant,—'this, [namely, the erection and furnishing of the college edifices,] it has been remarked, is the first trust in the will. Until fully executed, it is the only one. Nothing else is to be undertaken while it is in progress. The order of time is distinctly established by the will, as will be seen from what follows. Immediately after the directions just mentioned, the next step, which is also the next trust, is thus introduced—'When the college,' (here, as before, used as meaning the building,) 'shall have been constructed, and supplied with plain and suitable furniture and books, philosophical and experimental instruments and apparatus, and all other matters needful to carry my general design into execution, the income, issues, and profits of so much of the said sum of two millions of dollars as shall remain unexpended, shall be applied to maintain the said college according to my directions.' The paragraph just quoted, it will be seen, applies to the several particulars which follow; and fixes the time when they are to receive attention.'

Now, if this be a correct principle of interpretation for one part of the will, it must be equally so for the others; if it be a safe guide to the proper understanding of the twenty-first section, no reason can be assigned or imagined why it should not be followed in interpreting the twenty-fourth. This latter section relates to the residuary fund, and commences as follows:

'XXIV. And as it regards *the remainder of said residue* of my personal estate, in trust, to invest the same in good securities, and in like manner to invest the interest and income thereof from time to time, so that the whole shall form a permanent fund; and to apply the income of the said fund.

'1st. To the further improvement and maintenance of the aforesaid college, as directed in the last paragraph of the twenty-first clause of this will.

'2d. To enable the corporation of the city of Philadelphia to provide more effectually than they now do, for the security of the persons and property of the inhabitants of the said city, by a competent police, including a sufficient number of watchmen, really suited to the purpose.

'3d. To enable the said corporation to improve the city property, and the general appearance of the city itself, and, in effect, to diminish the burden of taxation, now most oppressive, especially on those who are the least able to bear it:

'To all which objects, the prosperity of the city and the health and comfort of its inhabitants, I devote the said fund as aforesaid, and direct the income thereof to be applied yearly and every year forever, after providing for the college, as hereinbefore directed, as my primary object.'

It must be borne in mind, that the twenty-first section of the will provides for the reception of as many orphans as can be maintained and instructed within such buildings as can be erected on 'the square ground between High and Chesnut streets, and Eleventh and Twelfth streets;' and as much of the residuary fund as may be necessary for that purpose is expressly set apart for it, as the 'primary object' of the whole will. Now, on the principles of interpretation adopted by Messrs. Sergeant and Binney, nothing can be plainer than that the city of Philadelphia had no right to expend a dollar of the income of the residuary fund, until all the college buildings were completed and filled with pupils, and it was thus ascertained whether the whole of the trust funds would be needed for the maintenance and education of orphans. Yet the whole income of the residuary fund has been annually applied by the councils of Philadelphia, 'to diminish the burden of taxation.' We say not—nor do we think—such application of these monies is a breach of trust and violation of the will; but, beyond all question, it is so, if there is any force in the arguments of the gentlemen consulted.

We come now to show how, according to the opinions of the same gentlemen, there has been a second violation of the will. The ground on which they object to the immediate organization of the college, is, that any expenditure of the two million fund other than for the purposes of constructing, furnishing, and supplying the college buildings, would be illegal. In the language of Mr Binney, it would be an 'encroachment upon the capital of the primary fund, in the first instance, and ultimately, upon the final residuary fund! and on both of them in opposition to his clearly expressed intention. To whatever extent this is produced, it is matter of substance affecting the trust fund; and I think it will be a plain breach of trust to affect the fund in this manner.' Mark the emphatic manner in which Mr Binney delivers this opinion.

According to the views of both the gentlemen whose advice was taken, the trust for the maintenance of the college has not yet arisen, and therefore, the institution cannot be organized. Neverless, the most important step in the organization has already been taken, and that by the earnest advisement of Mr Sergeant himself. A president has been appointed, and, under instructions from the board of trustees, has executed a two years' mission to Europe for purposes intimately connected with the organization of the college. It must be borne in mind, that the president was not appointed to obtain supplies of any kind for the institution. So far from this, he was, by express instructions, limited in his purchases to text-books, and a very few philosophical instruments. Now, under what category does the expense involved in this commencement of an organization, (for undoubtedly it is so,) properly fall? Certainly the money thus expended has not been paid for 'erecting' the college, nor, without great looseness in the use of language, can it be said, that it has been applied towards 'furnishing' or 'supplying' it. Clearly, then, if the gentlemen's arguments have weight, this expenditure, inasmuch as it has not been for 'constructing, furnishing, or supplying the buildings,' is such an 'encroachment upon the capital,' as amounts to a 'plain breach of trust'! and the commonwealth of Pennsylvania is a party interested in the issue. We do not deny that an agent might, without breach of trust, even according to the opinions of Messrs. Sergeant and Binney, have been appointed to visit Europe and collect supplies; but the appointment of a president is a partial organization, and as such, by the second opinion of Mr Sergeant, which appears to us quite different from the first, both in substance and spirit, amounts to a violation of the will.

The opinions we have been examining appear to have stopped the direct avenue to the opening of the college, as originally contemplated by the trustees; but, under the advisement of one of the counsel, Mr Binney, they have found another. The board, foiled at one point, with characteristic promptness, sagacity, and vigor, immediately renewed the attack at a different one. They started the inquiry whether, although there cannot be a technical organization of the college, there may not be instituted a preparatory school, preliminary to it? A committee was appointed, of which Mr Biddle was chairman, to consider and report upon this question. A report was presented on the fifth of December, 1838, in which the committee forcibly remark:

'It is plain that, unless provision is now made for that purpose, the organization of the college will be an experiment on a large and expensive scale, subject to greatly increased risks of failure, and with consequences most hazardous to the well-being and character of the institution. It is, in fact, only to carry out the established and approved policy of the board, having directed the president to examine the European schools, for the purpose of instructing him as to the best organization of the college, now to allow him the means of testing the relative value and the best combination of the materials he has collected, before definitely submitting his project to the board, the councils, and the public, during its progress, will enable the trustees at the time when the college can be lawfully set in motion, to determine, with greatly increased confidence, on the proper plan for its organization.

'The committee recommend the following resolution for the consideration of the board.

'*Resolved*, That the select and common councils be respectfully requested to appropriate to the use of the Trustees the sum of $5,000 to enable them to make preparations for the organization of the college.'

The above resolution was adopted by the board. The plan recommended by the committee was submitted to Mr Binney, and was approved by him as within the power of councils to authorize; under the proviso, however, that the money necessary for the purpose be taken from the residuary, and not from the two million fund. Here ends the history of the efforts to open the Girard College for Orphans, so far as it is contained in the publications on our table. It is more than a year since the plan proposed was admitted to the councils of Philadelphia. What their action has been in reference to it we have no means of knowing. The board of trustees appear to have fully discharged their duty in the premises. The whole responsibility now rests with the public authorities of our sister city; and we trust that no selfish motives will be allowed to interfere with a liberal execution for the trust committed to their hands.

We are unable to imagine any ground of farther delay, and cannot but hope that the wishes of the board will meet with a hearty response from the councils. Then shall we speedily behold the commencement at least of an institution, endowed with a liberality beyond all precedent.

Under the administration of a board of trustees, embodying by no means an inconsiderable proportion of the intellectual and moral worth of Philadelphia, and of a president possessing in an eminent degree the confidence of the public, because eminently worthy of it, the Girard College will—it may be confidently predicted—ere long become a model institution, scarcely less useful by its influence in correcting wrong modes of instruction and raising the general standard of education, than by the more direct benefit of adding to the number of well-instructed and virtuous citizens. When the edifice now in progress of constructing shall have received the finishing touch, and the last scaffolding shall have been removed, the sun will not shine upon a nobler monument of architectural beauty. The richness of the material, the vastness and harmony of the proportions, the majestic colonnade rivalling that of the temple of Olympian Jove, on the banks of the Ilissus, and the massive solidity of the workmanship, bidding defiance to every thing but a convulson of nature, will fill the mind of the beholder with a sentiment approaching to awe; and all the demands of taste will be fully answered. Yet, the moral structure to be reared within it, will as far exceed in beauty the former, as the spiritual and eternal transcend the material and the temporary. 'Long may this structure stand the pride and admiration of our latest posterity; long may it continue to yield its annual harvest of educated and moral citizens, to adorn and to defend our country. Long may each successive age enjoy its still increasing benefits, when time shall have filled its halls with the memory of the mighty dead who have been reared within them, and shed over its outward beauty of the mellowing hues of a thousand years of renown.'*

* Mr Biddle's Address.

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D. MACK, *Principal.*

Cmbridge, Aug, 10th, 1838. n24

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